

Your IL 120,000 is worth up to  
**IL 733,806.95** assuming an average  
 annual inflation rate of 35%  
 at Bank Leumi



in the "KOAHAD 120"  
 savings scheme

	You deposit	Bank Leumi pays you an extra amount	Bank Leumi pays you interest and linkage (assuming 35% annual inflation)	Sum available after 6 years of saving
One-time payment	IL 90,000	IL 12,600	IL 538,392.47	
Continuous monthly payments	IL 30,000	IL 2,100	IL 60,714.48	
<b>Total</b>	<b>IL 120,000</b>	<b>IL 14,700</b>	<b>IL 599,106.95</b>	<b>IL 733,806.95</b>

If the average annual inflation rate is 25% - you receive IL 481,681  
 If the average annual inflation rate is 30% - you receive IL 595,995

Additional details from all branches of Bank Leumi,  
 the Union Bank and the Arab-Israel Bank.



bank leumi **בנק לאומי**



Sherut La'am volunteer Weinman at work in Beersheba laboratory; Project Tapuz brings Latin Americans to aid in citrus harvest; physiotherapist Gitlitz treats a patient.

## Personal links

ROBERT ROSENBERG meets volunteers  
 on the Sherut La'am and Tapuz (Orange) programmes.

"VOLUNTEERING is a rewarding act in itself. We are people who came out here for our work, for the sake of offering our services."

The speaker is a volunteer in Sherut La'am, one of two Youth and Hehalutz Department programmes which for more than a decade have made considerable progress in creating concrete, personal links between young Jews in the Diaspora and the Jewish state.

Sherut La'am, the older of the two programmes, has been offering young Western college graduates - mostly from the U.S. - an opportunity to test their newly acquired professional skills in development towns in Israel.

Its younger brother, Tapuz, brings Latin American youth to Israel for the citrus harvest and tourism. More important, it helps the assimilation-

endangered youth of countries like Argentina, Brazil and Chile reestablish contact with their Jewish national and cultural roots.

THE SERVICE aspect of the two programmes is of vital importance, and not only to the volunteers. Says an administrator of the Soroka Medical Centre in Beersheba, where a number of Sherut La'am volunteers are at work during their year's stay: "The hospital would not fall apart without them, but they are a blessing for us in every way."

The serious attitude of the volunteers is expressed by Joseph Honor, the 25-year-old son of a Miami Beach, Florida, Jewish educator. "The programme should be - and is - first and foremost a volunteering, work experience. Altya is important, but Sherut La'am (Service to the People) should be about the commitment to work."

Like many of the volunteers, he came to Israel after completing his BA, worked for a year and is now planning to return to the U.S. for his Ph.D. A child psychologist now working in Dimona, he has

Altya "in the back of my mind." But for him, the Sherut La'am experience was important because of the career opportunity.

He cites several non-Jewish volunteers who have come for the service aspect and have since converted and stayed. "On the other hand," he said, "many of those who come with Zionism as their basic reason become disappointed and leave."

Judy Gitlitz, a 22-year-old physiotherapist - a profession badly needed in Israel - says that she once mailed away for a Peace Corps application, which sat on

her desk for awhile. Then she heard about Sherut La'am, and decided that "if I was going to do some volunteer work, I might as well do it for a Jewish organization."

ALTHOUGH the Sherut La'am programme is organized for one-year terms, Gitlitz has decided to stay an additional six months. "I wasn't thinking about Altya when I came here, but now..." She shrugs her shoulders and smiles. Her patients include many soldiers; she sees that physiotherapists are important, and she feels needed.

Another volunteer at the Beersheba medical centre, Mitchell Weinman, had two years of chemistry training under his belt when he left the U.S. to come to Israel for his junior year of college at Tel Aviv University. But because the courses were all

Continued on page 11

## Summer of significance

STEVEN ROSENBERG talks to some of the more than 10,000 young people who visited Israel last summer in Youth and Hehalutz programmes.

AT THE END of last summer, the Youth and Hehalutz Department dispatched almost 10,000 goodwill emissaries to North America and Europe. They were participants in summer programmes operated under the auspices of this branch of the World Zionist Organization.

Reaching out to Jewish youth between the ages of 16 to 24 and helping them to establish a personal link with Israel and the Jewish people were the major goals of the programmes, according to department head Avraham Katz, MK.

The challenge was undertaken within a wide variety of frameworks - most groups being sponsored by local Zionist and youth organizations. Certain programmes stressed the difficulties Israel faces, while others were geared to give its members a pleasant glimpse of the state. Lengths of stays ranged from three weeks to two months.

The means employed included combinations of living on kibbutz, working in development areas, staying in field schools, travelling throughout the country, and attending lectures.

The Leadership Training Seminar, composed of 42 students

representing 35 universities from the U.S. and Canada, has as its aim the instruction of campus activists.

Israel's myriad problems were highlighted in seminars and tours. The urgency of Altya and the importance of effective public relations in Israel's behalf were the solutions offered.

"We heard so many speakers," said Bennett Freedman, 19, from Jackson, Miss., "and each was more pessimistic than the one before. The threat of present demographic trends, the propaganda battle, and chances of war and peace were all discussed."

Citing the fact that only about 10 per cent of the Jews from the U.S. have visited Israel, the Arizona State University sophomore added, "I think it is more important to send people to see what Israel is really like than to plan counter



demonstrations against the PLO."

Nineteen collegians from Hillel Foundations from three Florida schools worked in several places in Beit Shean for three and a half weeks of their two-month stay.

"We are trying to provide a multi-faceted experience for the students; and hope to develop an

intimate interaction between Americans and Israelis," said Rabbi Stanley Ringler, Florida area Hillel director.

Paris community centres provided volunteers for the Centre Cultural de Vacances et Loisirs programme. They worked with children from disadvantaged neighbourhoods. After their tours of duty, they "adopted" a few of the youngsters and took them on their sight-seeing trips.

American-Mizrachi Women brought in students to work in their projects. Haim Eisen, 18, from New York, explained, "I came on this programme because I didn't want to be an ordinary tourist. I want to feel as if I'm contributing something to the nation."

LEARNING ABOUT Zionism was the aim of the "Hadasim" programme conducted near

Netanya. At the five-day seminars attended by 1,000 young people from the different tours, modern Israeli history was the topic.

A similar theme was presented at Hebrew University in July. The 2,600 spectators, many of whom had hiked 10km. from Eilat Hemed, were treated to a show dealing with settlement in the country by various ethnic communities during the last one hundred years.

The groups were accompanied by 700 Israeli guides. Their job was a nerve-racking one - shepherding their charges around 24-hours a day, handling their complaints, and suffering the assorted annoying complications that are inherent in an operation of this size.

However, Raina Sheridan, a new immigrant from England, says, "I have lead many groups, and find the kids to be enthusiastic - they ask lots of questions, and they are very friendly." The reward for all the effort is to hear Hahonim member Anna Corrich, 19, from London, pausing from a jam session, exclaim, "Being here is an amazing, emotional experience. Israel is no longer just a picture postcard sent to me by a friend. I love it here!"

בנק לאומי



# Challenges on the campus

The Zionist movement stands a much better chance now of attracting Jewish students than it did a few years ago, Dror Zeigerman tells ZVI VOLK.



Zeigerman, at head of table, with Students Bureau staff.

"FOR YEARS," says Dror Zeigerman, "Jewish students were in the midst of student unrest around the world. For them, Zionism was a synonym for imperialism. During the 1960s, it was difficult to attract Jewish students to the Zionist Movement, because of the number of other movements that were in competition. But today, there seems to be a change. Things look different, for both the students and the Zionist Movement."

Zeigerman is well-versed in how students around the world react to Zionism. As head of the Students Bureau of the World Zionist Organization's Youth and Hehalutz Department, it is Zeigerman's job to stay in touch with students, and to plan programmes to attract them to Zionism and to Israel.

"I've just returned from the U.S.," he said, "and compared to the activity I saw on campuses there in the '60s, the silence today is deafening."

Where does the Zionist movement fit into the picture today?

"We've got a real opportunity," Zeigerman said. "We stand a much better chance of attracting Jewish students than we did a few years ago."

"The current dilemma," he said, "centres around the fact that only a small percentage of Jewish students are involved in Zionist activities, but they are incredibly active. Actually, one of the things helping attract students is that it has become fashionable to trace one's roots. And so, Jewish students — quite naturally — are studying Zionism and Judaism."

ZEIGERMAN'S observations provide the framework for the tasks his bureau has undertaken. His office, which is an uneasy combination of informality and pressure, is concentrating on several areas of study.

They are developing activities on behalf of the State of Israel. Jewish students around the world must be informed how to counteract PLO propaganda, and the work which Arab states are conducting against Israel. In addition,

students must be trained to work within the Jewish world — especially on behalf of Jews in the Soviet Union and in Arab countries. And finally, Jewish identity and background must be developed, and there must be more aliya activity.

Student activity against the PLO isn't going to change the UN resolution equating Zionism and racism, Zeigerman said. He feels that it isn't going to give Israel any concrete help either. "It's nice that we have demonstrations, and they are important. But what we really need to develop is concrete activities."

England provides the best example. There are 15,000 Jewish students, and almost half of them belong to one of the Jewish student groups. They have organized against the PLO, in support of Soviet Jewry, and to fight anti-Semitism.

"For students in England," Zeigerman said, "the PLO has actually become a uniting factor." It is one of the issues on which there is a broad left-right Jewish consensus.

"The key now," Zeigerman said, "is to isolate them. There are new Zionist groups on virtually all campuses in the U.S. And recently, a network of field workers has begun organizing Jewish students."

"The problems of dealing with the 400,000 Jewish students in the U.S. can be so overwhelming," Zeigerman admitted, "that I went to the U.S. quite pessimistic about what we could hope to accomplish. But I must admit that after meeting with some 1,000 students — really enthusiastic students — I returned to Israel much more optimistic."

In Europe generally — other than in England — the situation is not as encouraging. In France, for instance, Zeigerman found that very few of the 40,000 Jewish students are actually involved in any Zionist activity. He wants to start a network of field workers there.

South America will then be the next area of emphasis. This is especially important, Zeigerman said, "because people are starting

to emigrate anyway, and start interesting them in Israel instead of going to the U.S."

In South Africa and elsewhere there has always been a Zionist tradition. The task is to develop it.

Until recently, the World Zionist Organization has dealt with youth, and with adults. But Jewish students were not in the picture. We must realize that unless something is done to attract them now, there will be no leadership in the near future, so, one of the main goals is to encourage student generation to lead and develop Zionist activity.

Toward this end, the Students' Bureau is arranging a meeting in Jerusalem for next month. In attendance will be 150 representatives from abroad, and 100 Israelis. To begin at the Institute for Foreign Leaders at Kiryat Moresh, the main themes of the meeting will be those mentioned previously: counteracting the PLO, developing programmes in support of Soviet Jews, discussing the nature of contemporary anti-Semitism, and the fate of Jews in Arab countries.

"I'VE NEVER understood Zeigerman said, "why we're attracting people after age 18 have to use the youth movement as the foundation for their activity."

In the U.S., he notes, the active students are those who have been to Israel. And group can be divided into those who have come for a year or more.

"The most important thing," Zeigerman said, "is that here for a short time should be formed on local problems should have an opportunity to spend time with their peers."

"Sometimes I think it should reduce the number of students coming here, and to work more with those who come."

plest living in Israel, it becomes clear that instead of having a Students Bureau, we should consider having a matchmaking bureau," he laughed, "because students married to Israelis tend to stay here."

But even for students who return to Diaspora communities, it is most important that they remain involved in Zionist activities. This could be accomplished by increasing contacts between Jewish students in Israel and abroad.

Toward this end, the Students' Bureau is arranging a meeting in Jerusalem for next month. In attendance will be 150 representatives from abroad, and 100 Israelis. To begin at the Institute for Foreign Leaders at Kiryat Moresh, the main themes of the meeting will be those mentioned previously: counteracting the PLO, developing programmes in support of Soviet Jews, discussing the nature of contemporary anti-Semitism, and the fate of Jews in Arab countries.

The workshops and discussion groups will be aimed at helping the students develop the topics, and discuss what programmes they can develop. The meetings will be addressed by representatives of the government, the World Zionist Organization, and the academic community.

"For the first time," Zeigerman said, "there is going to be a delegation from South America." It is invaluable for students from Europe and the U.S. to hear about conditions first-hand from students from Iran, Chile, Venezuela, and South America.

Zeigerman's enthusiasm for the prospects of such a meeting is contagious. "This is a real opportunity for us to start building something really serious. This is clearly the right time." □

## Three former emissaries explain the task of a shaliyah to STEVEN ROSENBERG.

SCENE ONE: The only phone booth in Israel with a working telephone.

"Your mission, should you decide to accept it, is to infiltrate Jewish communities throughout the Diaspora and alert the children there to the joys of Judaism and Zionism," starts the tape recorder, cleverly concealed in the phone receiver.

The device had been activated after a special agent had inserted a few tokens.

"The envelope to your right contains some pictures. The first shows Jewish youth on the verge of cultural suicide through assimilation, apathy, and ignorance," the voice on the tape says.

"The second photo shows the children's parents. They are concerned about their sons and daughters, but don't know what to do. They are willing to help you, if you don't ask too much from them."

"The third picture shows the leaders of the local Jewish community. They, too, are willing to help," continues the mysterious voice. "However, they will aid you only as long as it does not conflict with their own interests, or cost too much."

"They will ask for miracles, and will expect nothing less." (By this time a line 500 metres long and three deep has formed outside the booth. The crowd is getting anxious. There is the sound of people furiously cracking sunflower seeds. The man watches his tokens disappear, and yet the tape is still going.)

"Your cover will be that of a shaliyah (emissary) of the Youth and Hehalutz Department of the World Zionist Organization. If you succeed, you will win the gratitude of the community you served and be sent back peacefully to Israel."

# Mission: Almost impossible



(Above) Dalia festival in Buenos Aires (Bottom) Caspi with audience.

didn't even have a desk, much less an office."

The main task, the Kagans soon realized, was to establish an infrastructure not centred on an individual or affiliated with one of the congregations.

"At the end of the first year of the mission, I demanded a building from the local Jewish community."

"They claimed that a centre was not needed and, besides, there was no money for it. The head of the Youth and Hehalutz Department delivered an ultimatum — either they find a building or do without the service of a shaliyah from Israel."

"By that time, I had established my credentials," states Yair. "There had been several big activities, including a large Israel Independence Day celebration. The leaders of the community were beginning to see a need for a building. As luck would have it, a local jeweller was willing to donate £20,000. Also, a building suitable for the community centre, in the Jewish neighbourhood, was up for sale. Suddenly, we were in business."

The building became a focal point for the Jewish community. Other groups moved into the building. Activities such as dances, open houses, and bazaars started taking place there.

"The job of the shaliyah is to build bridges between Israel and Jews in the Diaspora," Shoshana explains. Their experiences with Jews living outside Israel have convinced them of the value of Zionism and Jewish education.

Yair, born in Kibbutz Neve Yam, has a law degree from Hebrew University and worked as a systems analyst at the university before going to England. He is general assistant to the director-general at the university, Shoshana, a native Jerusalemite, is now a full-time homemaker.

Assignment: To give young campers a glimpse of Israel and hopefully awaken their curiosity about the country, Judaism, and Zionism.

Avinoam Caspi, 28, spent last summer performing at 81 camps throughout the U.S. and Canada, including camps that didn't have Israeli counselors. "Caravan," an idea presented to the WZO by Caspi, entailed a four-man, three-woman troupe which gave shows, conducted workshops, and held open-ended "rap sessions" with the campers.

But it wasn't easy. "They expected us to perform instant miracles," Shoshana explains. "Yair continues, "There was a dormant youth council that was activated on my arrival. Each of the members represented various elements of the community and the different youth groups. Instead of giving me a plan of action, which I had expected, they just threw out ideas. At the time, I

The Kagans are one couple out of approximately 25 who are sent each year by the Youth and Hehalutz Department to work in communities who ask for them, according to Rami Kornblum, the director of the Institute for Shlichim at Kiryat Moresh, the Youth and Hehalutz centre in Jerusalem.

In addition, another 120 emissaries are sent through the department by the various youth movements, such as Young Judea and Habonim.

All shlichim undergo an intensive course dealing with the problems likely to be encountered plus Jewish and Zionist history.

Spouses of the shlichim-to-be also attend some of the classes. The Kagans emphasize the importance of the wife's role in promoting relations with the community.

Kornblum is convinced that the lengthy selection process produces excellent shlichim, capable of adapting to local conditions. He is now trying to form a programme in which shlichim who have returned help new immigrants. The shaliyah, Kornblum notes and the Kagans confirm, is in a unique position of knowing intimately both problems in Israel and for Jews in the Diaspora.

Assignment: To give young campers a glimpse of Israel and hopefully awaken their curiosity about the country, Judaism, and Zionism.

Assignment: To bring some life into the Jewish community of Brighton and Hove, England.

Yair Kagan, 36, and his wife Shoshana, 34, were the first shlichim sent by the Youth and Hehalutz Department to this 12,000-strong English Jewish community. By the time they left the city in 1977 at the end of a three-year stint, they had seen the development of a community centre with thriving Jewish social and educational activities, and the establishment of the magazine Link-up. They also introduced the concept of aliya into a community that was very suspicious of the idea.

But it wasn't easy. "They expected us to perform instant miracles," Shoshana explains. "Yair continues, "There was a dormant youth council that was activated on my arrival. Each of the members represented various elements of the community and the different youth groups. Instead of giving me a plan of action, which I had expected, they just threw out ideas. At the time, I

## Personal links

Continued from page 1

offered in Hebrew, he was on the verge of returning to the U.S., when he heard about Sherut La'am.

In the immunology department of the Beersheba centre, 22-year-old Weinman says he's working on research projects and with equipment that it would take him years to reach if he had stayed in the U.S.

"I have more offered to me here than over there," he says, adding that the laboratory doctors have decided to help him organize a schedule that will enable him to take courses at Ben-Gurion University, across the street from the medical centre.

"All I have to do now is convince my parents. They are somewhat perturbed, but when they come for a visit, and I tell them about it, they should be turned on."

NORTH OF BEERSHEBA, in the development town of Beit Shemesh, another half-dozen volunteers meet in the apartment that the programme provides the volunteers.

Unanimous in their desire to immigrate to Israel, they all said that the advantage of the programme is that "it gives you the chance to be involved and take responsibility, without making the final commitment." But all the volunteers complain about the programme's advertising, and everyone says that they basically heard about the programme through word of mouth. Friends, rabbis, or friends of friends passed the word on, they agreed, and

said that a simple, low-cost advertising programme in U.S. campus Hillel centres would prove that there's a large pool of young Jews looking for the volunteering experience.

"For someone thinking about aliya it's a terrific experience," declares one of the Beit Shemesh volunteers.

"If I can handle living in a development town, than I can handle anything in Israel," adds another.

In Beit Shemesh almost all of the volunteers are linked to the local schools, and typical of the kind of work a Sherut La'am volunteer can offer is what Larry Aronhi, a 22-year-old from Baltimore, is doing.

"I'm teaching Kant, Hegel and the Rambam, in English, to the 12th grade girls at the school," he tells an incredulous listener. "The girls are the only ones who know enough English, so I organized an afternoon seminar."

But one of the problems Ahroni, and other volunteers face is that often they can see problems in the institutions where they work that the Israelis can't see. When Ahroni, for example, suggested to the school principal in Beit Shemesh that not everything was rosy, the principal "literally called me crazy."

"Also, people here think we're crazy for volunteering. They can't understand why we do it for free," another volunteer adds.

But that might have its advantage with regard to the impact the volunteers have on the institutions where they work.



(Above) Kiryat Moresh, the Youth and Hehalutz centre in Jerusalem, which houses seminars, emissary training programmes and many other activities, as well as serving as a dormitory in the Jerusalem section of summer town.

Honor, the child psychologist who worked in Dimona, says that sometimes he had the feeling that salaried workers would see him working and "they'd figure, he's doing it for nothing, and working so hard, so may be I should work a bit harder myself."

The volunteers are not all American. Eighteen-year-old Leonie Sheldon who, "for as long as I can remember wanted to make aliya," is English and the youngest of the Beit Shemesh volunteers. She graduated from the Jewish Free School in London, and came to Israel knowing enough Hebrew to convince Sherut La'am that even without a degree she could organize some drama and music workshops in a development town.

"I'm helping to teach English at the high school and in the evenings and afternoons. I sing

for local groups, and run a drama workshop at the school," the vivacious girl explains.

This year there are some hundred volunteers in the programme, scattered throughout the country in the trouble spots where they are needed most. A spokesman for Youth and Hechalutz says that some 30 per cent of the volunteers stay as immigrants, and although the spokesman did not have any detailed statistics, the Hechalutz administrator responsible for the volunteers at the medical centre said that nearly 80 per cent of the volunteers who have worked in Beersheba have come back, at least to visit.

WHILE YOUTH and Hehalutz runs the Sherut La'am programme, for college graduates, for Latin American

teenagers there is the programme.

The summer in Latin America is the winter in Israel in the harvest. Some 1,400 American teenagers are in this month helping out in the harvest and learning about Jewish roots.

Sixteen-year-old Adriel, from Buenos Aires, is a rabbi "so I can be a rabbi." He says that the American Jewish community faces serious problems of cultural genocide that Jews in the West — assimilated — "There are 300,000 Argentines in Buenos Aires. They claim to be religious, but not, and they think Zionism is just putting money into an account."

But Gottfried thinks Argentine Jewish youth are given the right to be could receive assimilationist process, thinks programmes, are the way to do it.

"This has been very hard for me," he says about a month stay at Kibbutz Neve Yam, on Orthodox Kiryat Gat. Until he had never any physical labour work here in the cow sheds, citrus groves and in the room, he says he will do differently with the pharmacist father can Buenos Aires.

One Youth and Hehalutz sees the importance of the programme not in the Jewish youth who

make aliya, or in their economic help to the kibbutzim. "We have to save this community, which is letting itself die off through losing its identity, and the way to do that is to educate the youth."

Gottfried agrees. Though he's still only a teenager, he speaks articulately about the problems of Latin American Jewry and said the only solution is for the Jewish youth of that continent to become organized "and soon."

"We may appear organized, but we aren't. Our parents think their purpose is to earn enough money so that they'll never be refugees again, so that they won't feel like 'gringos' — the despised newcomers."

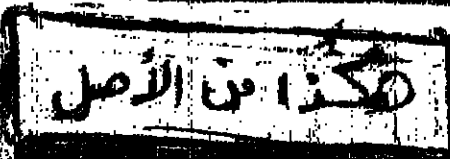
"They may be organized into a Jewish Federation, but they are losing their Judaism. By bringing us here, even only for a couple of months, and even if some of us come only because it's a nice trip, Tapuz will bring into sharper focus, for us, the meaning of our Jewish life."

Another Tapuznik, Laura Kwiatek, wants to make aliya, to go to university here. At 16, she admits she's still young, but said that she's worried her parents won't let her come to university in Israel.

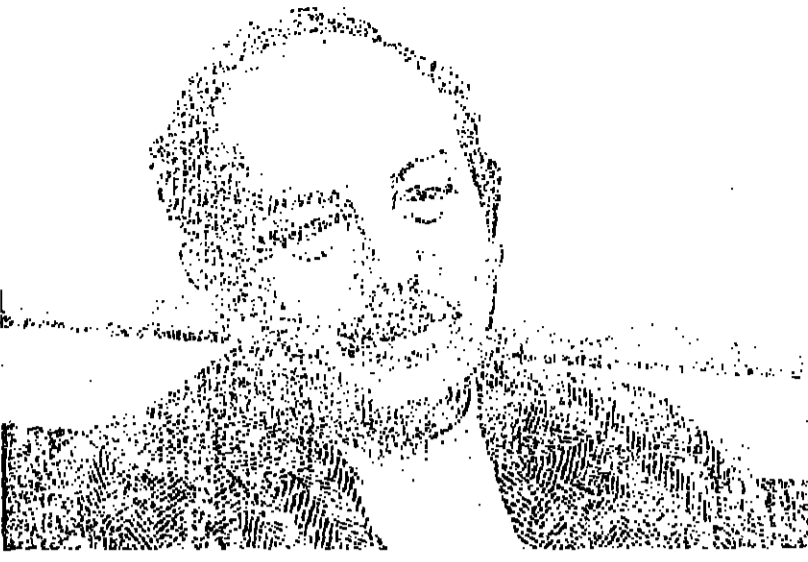
"They'll say: Study in Buenos Aires, and then, when you're married, you can go to Israel with your husband."

The Tapuz programme offers the Latin American youngsters an opportunity to make the contact with Israel that can make Judaism tangible.

"We can't expect teenagers to decide on their future," the official says. But we can give them the experience that will help them understand themselves as Jews."







Avraham Katz: moving every Jew 'one notch up the scale.'

# Strategy and tactics

Youth and Hehalutz head Avraham Katz MK explains the long-term goals of his department, and acting director-general Shimshon Ze'evi tells about how they'll be attained, to DOV SHAKED.

"THE POSSIBILITY of peace between Israel and its neighbours is revolutionary for a region which has suffered for decades of violent conflict and war. But it will bring another revolution too, in the relationship between Israel and the Jewish Diaspora."

Peace may just catalyze a new wave of allya, says Knosset Member Avraham Katz, named head of the World Zionist Organization's Youth and Hehalutz Department (last July). He also believes that the instability of a war-oriented society is more responsible for emigration from Israel than is commonly thought.

"But at the same time, many Jews, especially young ones, at the lower levels of Jewish awareness, are likely to lose touch with Israel once the 'crisis atmosphere' is gone." Other Jewish Agency and WZO departments are not in a position to deal with this problem. The Youth and Hehalutz Department, Katz insists, must.

"Our working model of Diaspora Jewry takes the form of a pyramid," Katz explains. "At the top are the fully committed, those who eat, drink and breathe Zionism, and who plan to come on allya. Then come those with a very high level of Zionist consciousness and activity, but who remain in the Diaspora. Their number is greater than the first group."

"Moving down towards the base are the many Jews who are active in the community in some framework, but not in the Zionist Movement, followed by those who possess some Jewish awareness, however slight, but are hardly active. Finally comes the largest group of all — Jews who have little or no knowledge about any aspects of Judaism. Every year the Jewish People loses about 100,000 members, from this group. They slip away into non-identification."

Since the Youth and Hehalutz Department's work is among all the pyramid's levels, Katz feels it would be unwise to set allya as a goal for most of its programmes. "Our more realistic aim is to move every Jew with whom we work up one notch on the scale: To instill a basic Jewish identity among the masses who have none today. Without Jews, there cannot be Zionists. We also aim to encourage more activism among the more committed, we do push the alternative of allya."

THE DEPARTMENT'S WORK in the Diaspora takes place among Jewish youth from their early teens through the mid-twenties. There are three major sectors, often overlapping, where they are to be found: the classic Zionist

12,000 youth who "disappeared" under the junta in recent years were Jews, who make up only 1.45 per cent of the country's population.

"Let them come," says Katz. "Israel is an open society, and if they are committed to its survival, they are welcome, with their criticism." As an example, he pointed to Israel's growing ecology consciousness, stimulated, he claims, by no more than several hundred North American immigrants.

KATZ'S EMPHASIS on the academic influence in Jewish life carries over to the department's programming in Israel. In the past, he claims, too much reliance was placed on the solely experimental side of a young Diaspora Jew's stay in Israel. Katz wants to increase the time spent in a structured educational atmosphere for the 12,000 youth who come on Youth and Hehalutz-sponsored short-term (three to eight weeks) trips each year, mostly in the summer.

Plans are being developed so that each such participant will have a structured encounter with the city of Jerusalem, with at least one of the Israeli institutions devoted to study of the Holocaust, with the land itself at one of the Nature Preservation Society's field schools, and with Israel at

WE ASKED Avraham Katz, who is also a politician, representing the Likud's Liberal wing in the Knesset since 1969, whether his takeover of the Youth and Hehalutz Department, formerly run by Labour's Mordechai Bar-On, would make a difference in terms of the programmes' ideological line. Is his a different type of Zionism?

"There are no major ideological differences within the Zionist movement," Katz answered. Unlike the Israeli government, the World Zionist Organization is run by a wall-to-wall coalition. Our basic goal is the same: to win over as many as possible to allya and to raise Jewish consciousness on all levels, in every country where Jews live.

"The Youth and Hehalutz Department's work with young, often alienated Jews is a crucial part of this task, especially now that Israel may be entering a new era of peace. Once, religion was the focus of Jewish identity, binding our youth to their history and their future. We may or may not approve, but today this is no longer true.

"For millions of Jews, Israel's existence and well-being has become the major focus. By strengthening the ties between Israel and Jewish youth, we are contributing both to Israel's future and to the vitality of the next generation of Jews throughout the world."

EXPANSION OF Youth and Hehalutz's professional services — and increasing the availability of those services — are the prime goals of Dr. Shimshon Ze'evi, the acting director-general.

He came to the department a few months ago, with a rich background in youth and group work in Israel and abroad. He had worked with youngsters in Israel and Morocco, and for several years was on the senior staff of Jewish community centres in San Antonio, Texas, Springfield, Massachusetts, and Chicago.

As a specialist in informal education, Ze'evi sees his main task as creating an educational framework, in order to deliver "a fuller and richer Jewish and Israeli experience." To do this, he plans new programme evaluation units, mobile leadership teams, special audiovisual and leadership training schools. Each will be based on a realistic assessment of local needs, and participants in Youth and Hehalutz programmes both in Israel and abroad.

The department runs two large, ongoing educational institutions — one for youth leaders from abroad, with participants chosen through the Zionist movements, and the other a seminar of Basic Training for emissaries before they are sent to diaspora Jewish communities — plus a number of smaller ones, specializing in specific types of courses in various languages focusing on subjects of Judaism.

Another addition Katz would like to make to the department's activities is to direct more attention to small relatively isolated Jewish communities. He feels that current efforts tend to concentrate on large North American cities. Smaller communities deserve treatment, too, as do Jews in other countries.

Even before the recent upheaval, for instance, Katz lingered in France as a target for greater effort. France is also underattended, he says, although it is the largest Jewish community after the big three of the U.S., USSR and Israel. South America and South Africa need more work as well, he says.

Improvement in follow-up programming is also on the boards. A booklet for emissaries is being completed, outlining suggestions for maintaining contact with programme participants after they return to their home countries. "It is a 'how to' booklet," Ze'evi says. "How to organize a group, work with it, to establish personal contacts, run meetings and discussions, exploit the presence of visiting dignitaries, etc."

Turning to tactics, Ze'evi declares that "the key to carrying out the strategy we envision is professionalism. We want to structure the department's operation in such a way that needs of youth communities here and there will be met with proper educational experiences and backup management services.

"We hope to expand as much as needed," Ze'evi concludes, "but we will not compromise quality for quantity. The experience of each Jewish youth we reach should be the best feasible."

Presented by the Youth and Hehalutz Department, World Zionist Organization. Editorial consultant: Hanan Sber. Spokesman: Italo Barak. Photographs: Ya'acov Harlap.



JERUSALEM  
**POST**  
MAGAZINE

Friday, January 26, 1979

مَكْنَا مِنَ الْأَصْلِ



**SILORA  
COLOUR  
TV —  
No. 1**

**Silora**  
Television and Electronics Kibbutz Kfar Masaryk  
Service Reliability Warranty

"Black and white" means the true facts. Silora colour television offers you living colour. But the facts about Silora are "black and white."

**No. 1 in Production**

Silora is Israel's largest producer of colour television sets.

**No. 1 in Exports**

Silora colour television sets are the only ones produced in Israel to undergo stringent quality checks according to international standards.

Silora colour television sets are the only Israel-made colour TV sets to be exported.

**No. 1 in Quality**

Finnish expertise; adaptation to Israeli conditions and state-of-the-art design combine to make Silora colour television the last word in quality.

**No. 1 in Service**

Guaranteed stocks of spare parts, and the professional services of Silora's experts ensure that Silora sets receive optimum servicing.

Silora colour television — 22" or 28" screen. Ask for further details about Silora No. 1 colour television. Available at better television shops.

THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 26, 1979

PAGE TWO

מקורו מן האל



On the cover: The oldest and the youngest: two Vietnamese refugees photographed at Ben-Gurion Airport by David Rubinger.

**In the issue:**

	Page
Yair Hirschfeld considers the international implications of a seizure of power in Iran by Ayatollah Khomeini.	5
Benny Morris looks into the introduction of the Israeli-Arab conflict as a subject of study in the country's high-schools.	6
Leon Uris talks to Pearl Sheffey Gefen about his literary philosophy.	8
Arje Eshay tells Meir Merhav why he is resigning from the Knesset and taking a sabbatical at Harvard.	11
Abraham Rabinovich hears the latest archaeological theory about the tomb of King Herod at Herodium.	12

	Page
Alex Berlyne is prejudiced about etiquette.	13
Ephraim Kishon gets the microps.	14
The Book Section reviews include: two studies of the West Bank problem; volumes of poems and parables by Howard Schwartz; a psychologist's collection of material on the Israeli soldier; a scholar's examination of ancient Greek homosexuality; an imaginary biography of Hitler and a more-or-less straight one of Herman Mankiewicz; British Foreign Secretary David Owen's articles and speeches on human rights.	15

	Page
The Art Pages. Gil Goldfine sees the Ben Ezzrat exhibition in Tel Aviv; Ephraim Kishon goes to some Herta galleries.	20
Thirty years ago in The Post.	22
An inflated Dry Bones page.	23
In the Pullout Poster: Theatre by Mendel Kobansky (D); On the Town by Haim Shapiro (F); Media Week by Nechama Golomb (G); TV and Radio schedules (H); Current affairs by Catherine Rosenbalm (J); Chess by Elisha Shashal (L); Rock, Etc. (M); Jazz by Wim van Leer (N); Matters of Taste (O); Bridge by George Levinrew (P).	

**Jerusalem Plaza**

**RUSSIAN EVENING**

Saturday, January 27, 1979, at 8:30 p.m.

Famous Russian Singers  
**ILANA KOROBETZINA**  
and  
**GRISHA BORODO**  
Russian Folklore Dancers

**POLINA and NAHUM SCHOENFELD**  
Balalaika — Nachum Perferkowitz  
Jerusalem Plaza Dance Band

Menu  
Kholodnie Znakushy (Tidbits)  
Yazik Zallvnoi (Tongue in jelly with horseradish)  
Zbornaya Solanka (Meat Soup)  
Jarkoye v Gorshotzakh s Latkami i Gribami  
(Russian Terrine with Latkes)  
Ovoshnoi Salat (Mixed Salad)  
Russki Tshat s Blinami  
(Russian Tea with Blintzes)  
Svejie Frukti (Fresh Fruit)  
Vodka — Vino (Vodka and Wine)

Information: Tel. 02-228133, ext. 3211

**CP Hotels**

**Yeshiva University**  
is pleased to announce that  
the third lecture in the Gross Lecture Series  
given by  
**Rabbi Aharon LICHTENSTEIN Ph.D.**  
will be given (ה"א) on Monday evening,  
January 29, 1979, Rosh Chodesh Shevat at 8:00 p.m.  
at the Caroline and Joseph Gross Institute of Yeshiva University  
Rehov Hava'ad Haleumi, Givat Mordechai, Jerusalem.  
The lecture will be delivered in Hebrew.  
The public is cordially invited.

**Relax**  
Respira Therapy ("Brelax Training")  
**REDUCES BLOOD PRESSURE**  
3-month courses will start in February in  
\* JERUSALEM \* TEL AVIV \* ASHKELON  
Details: Yehudit Feuer, Tel. 02-515237

**Israel Theatres**

<b>The Cameri Theatre</b> WHAT ARE WE GOING TO DO ABOUT JENNIE? Tomorrow, Jan. 27, Sun., Jan. 28, Jan. 29	<b>Habima</b> MIDSUMMER NIGHT'S DREAM Tomorrow, Jan. 27, Sun., Jan. 28	<b>Beer-Sheva Municipal Theatre</b> HELP! Tomorrow, Jan. 27, Series 11
PAULA Sun., Jan. 28, Sat., Feb. 3	A SIMPLE STORY Tomorrow, Jan. 27, Sun., Jan. 28	MURDER OF PIERROT Sun., Jan. 28, Mon., Jan. 29
UNCLE VANJA Last 2 performances Mon., Jan. 29, Tue., Jan. 30	DRUNKEN ROUND Habimartel, tomorrow, Jan. 27, Mon., Jan. 28	AT ONE SWOOP For children, Jerusalem Theatre Jan. 30, 31
RUBBER MERCHANTS Taviv, Tel Aviv Tue., Jan. 30, 1.30, 8.30 p.m.	HOMeward BOUND Jerusalem, tomorrow, Jan. 27	ROSES Tues., Jan. 30, Wed., Jan. 31 Sat., Feb. 7, Beer-Sheva

**Bezalel Academy of Arts and Design Jerusalem**

**REGISTRATION**

for the academic year 1979/80  
for the departments:  
Fine Arts, Graphic Design,  
Gold and Silversmithing, Ceramics  
and Environmental and Industrial Design

Commenced on January 1 and will end on February 15, 1979.

**ENTRANCE EXAMINATIONS**

Will be held at the end of March and during April, 1979

Application forms and catalogues, at a price of IL20, may be obtained by mail or at the Registrar's office — 2 Rehov Hillel (5th floor) Jerusalem, Tel. 232229 from Sunday to Thursday, 9.00 a.m. to 1.00 p.m. and Friday 9.00 a.m. to 12 noon.

**ICE SKATELAND**

**NEW!!!**

First time in Israel!!!

Mindbending evening's entertainment — Come and skate on synthetic ice, with real ice skates!!!  
Open every day,  
4-11 p.m.  
Saturdays  
9 a.m. — 11 p.m.

Entrance (for cars also) through the administration gate.

Buses 21, 28, 48, 525, 528.

EXHIBITION GROUNDS TEL-AVIV  
Pavilion 29

**Tour Va'aleh**

Attention South African Visitors

Tour Va'aleh Atiyah and Absorption Department  
World Zionist Organization in conjunction with the  
South African Zionist Federation  
cordially invite

**SOUTH AFRICAN TOURISTS**  
to visit **CARMIEL**

Israel's latest growing development town in the Galilee and the KIRYAT YAM ABSORPTION CENTRE, and meet with new settlers and communal leaders. A bus will leave the Tel Aviv Municipality, Kfar Machel Israel commencing Tuesday, December 19, 1978 at 8 a.m., and henceforth every following Tuesday, returning to Tel Aviv at approximately 4 p.m. Advance registration: South African Zionist Federation, 5 Rehov Druyanov, Tel Aviv, Tel. 02-20131 (Myra). The tour is FREE. Lunch, which is optional en route, is available at a self-service restaurant at the participant's expense.

**GERVAI FURS**

Haute Couture

60 BEN YEHUDA ST.  
TEL AVIV TEL. 226724

TAX (VAT) FREE

Coming Soon!

**SABRAMAN No. 2**  
Israel's only comic book

**SABRAMAN No. 1**  
(in English)

still available at hotels,  
bookstores, kiosks  
Israel's super gift  
P.O.B. 3370, Jerusalem

THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 26, 1979

PAGE THREE



# 2 DOUBLE MORTGAGES AT 9-12% INTEREST FOR NOT-SO-YOUNG COUPLES, TOO.



## OZ DIRA X 2 THE REALISTIC WAY TO BETTER HOUSING.

With half a million pounds in your hands you could stop dreaming about moving into a bigger apartment and start doing something about it, couldn't you? So do something about it. Bring your wife to the First International Bank and join "Oz Dira x 2" before this special offer expires. At the end of the saving period you could have as much as half a million pounds.

This figure includes your savings, capital gains and the mortgages to which you will be entitled, at a calculated index increase of 10% per annum.

Of course, if inflation is higher, your profits will be too.

**NO AGE RESTRICTIONS:** Anyone can join.  
**NO LOCATION RESTRICTIONS:** Only you decide where you want to live.

**NO LINKAGE ON THE MORTGAGE:** And the interest is a token 9% - 12% per annum.

**REPAYING THE MORTGAGE:** Repayment period exceeds your period of saving by 60%. Say you'd saved for 6 years, you'll be able to pay back the mortgage over 9 years.

**METHOD OF SAVING:** Monthly payments.

**SAVING PERIOD:** From 5 to 12 years. You decide.

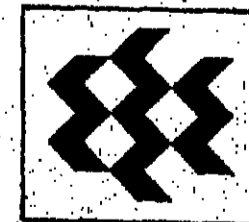
**AMOUNT OF SAVINGS:** Whatever you decide, up to the £132,000 ceiling.

**TAX FREE CAPITAL GAINS:** Your savings are

fully linked to the index and accumulate a compound interest of 3.5% per annum. **FREE INSURANCE:** Up to £L. 20,000 for each member of the plan, to ensure completion of the payments.

**FURTHER DETAILS:** At the First International Bank, Poalei Agudath Israel Bank and Bank Lamlacha - Members of the F.I.B.I. Group. **EXECUTION OF MORTGAGES:** At MEIRAV mortgage & savings Bank Ltd. - Member of the F.I.B.I. Group.

**JOIN "OZ DIRA X 2" BEFORE THIS SPECIAL OFFER EXPIRES. AT 80 BRANCHES ALL OVER THE COUNTRY.**



**the First international bank**  
Bank Le-Melacha  
Bank Poalei Agudath Israel  
Members of the F.I.B.I. Group

**WE GIVE YOU MORE. IT PAYS US TO.**

IF THE CRISIS in Iran has dominated the Middle East scene for many weeks, three other developments in the region could spell danger not only for Israel, but for the whole Western world. They are: the revival of Palestinian terrorist activities, both from within Israel and from Lebanon; the move of the "steadfastness front," Iraq and Syria, towards unification, or at least more intensive political, military and economic cooperation; and a new stage in Moscow's machinations in the Horn of Africa, with Somalia trying to loosen its pro-Western orientation and rebuild its relations with both Ethiopia and the Soviet Union.

These developments have one thing in common: they are all related to the breaking-up of the Cairo-Riyadh-Teheran axis as a result of the Iranian crisis.

Iran's preoccupation with its internal troubles has created a power vacuum which is causing several far-reaching changes in the region.

First of all, Iran's position is being strengthened. The Iranian army no longer poses any danger to the Iraqis, and Iraq's political isolation in the Persian Gulf area, resulting from its close cooperation with Saudi Arabia, has ended. This comes at a time when Iraq's military build-up has reached threatening dimensions and its political position has improved by reason of the opposition of most Arab states to Sadat's peace initiative.

The revival of anti-Israel terrorism reflects a strengthening of the PLO's position as a result of their old friendship with the Ayatollah Khomeini. At least since 1970, the Palestinians have been providing training facilities in Iraq to Iranian saboteurs, who belonged to the Khomeini camp. Moreover, the PLO is believed to have offered Khomeini organizational and financial aid, which probably originated from Libyan or Iraqi sources.

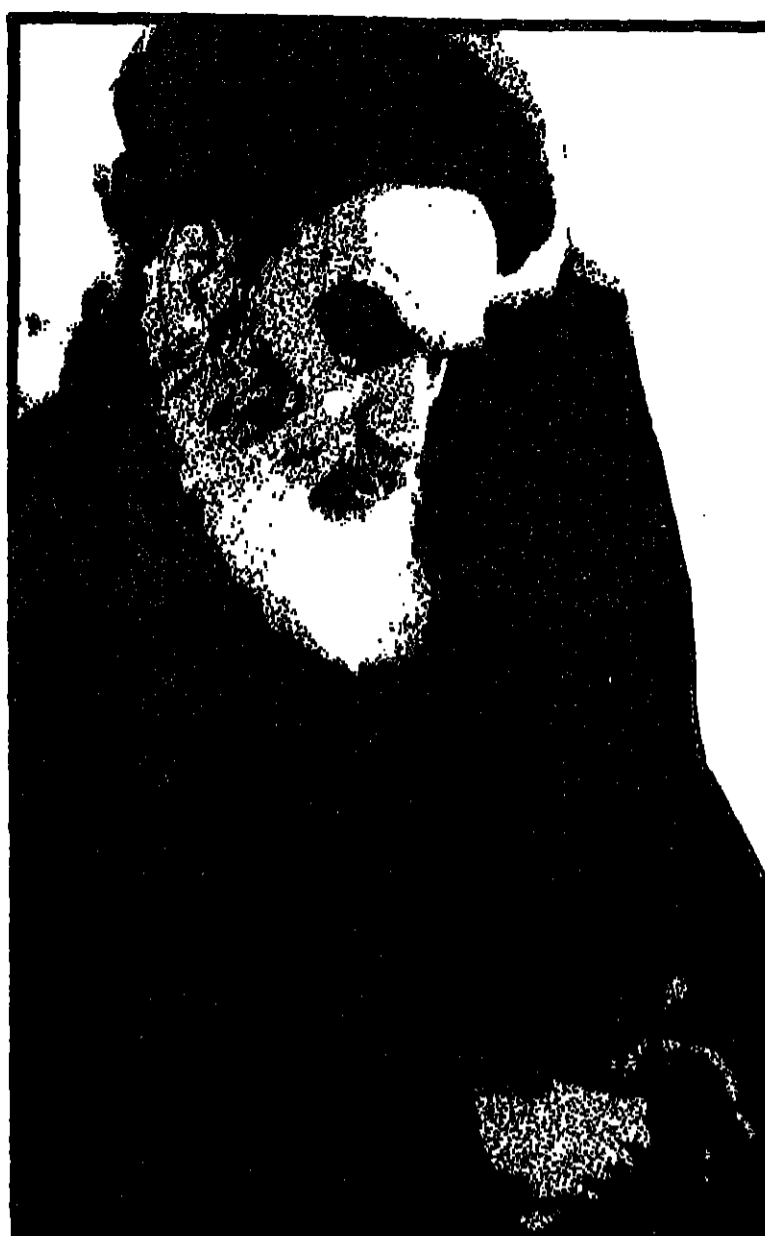
The renewed Palestinian self-confidence has already borne fruit in the increased number of terror acts in the interior of Israel and attacks across the northern border and in an intensification of the armed struggle against the Christian militia in Southern Lebanon.

Another result of the Palestinians' renewed feeling of strength is the increasing tension between the PLO and Jordan's King Hussein. George Habash has already announced that the East Bank of the Jordan is part of the Palestinian homeland, which, even though it does not come from the mainstream of the PLO, may be regarded as the opening of a new round in the Palestinian-Jordanian struggle.

Saudi Arabia, the United Arab Emirates, Kuwait and Jordan can no longer count on Iranian military and/or diplomatic protection, a serious matter for them when radical anti-Western elements in the Arab world are gaining power and influence.

AT THE SUPER-POWER level, the developments in Iran have been extremely detrimental to the United States. Not only has American prestige been badly damaged, but the U.S. will most likely have to dismantle several sophisticated intelligence installations that kept an eye on the Soviets' compliance with existing arms-control agreements.

Moreover, the Iranian crisis has meant the silent death of Canto, the American-backed Middle East defence organization, which aimed at containing the Soviets and



# THE AYATOLLAH'S SHADOW

The final chapter in Ruhollah Khomeini's quest for political power is yet to be written. YAIR HIRSCHFELD discusses the regional implications of the Shi'a Moslem leader's plan for setting up an Iranian Islamic republic.

creating a cover for Nato's southeastern flank. Probably even more important is the fact that with the downfall of the Shah, the U.S. is losing one of its most powerful and effective allies, who, by guaranteeing stability in the Persian Gulf region, during the past decade freed the U.S. of the need for any direct involvement in this area.

The U.S. losses can only be regarded as impressive successes for the Soviet Union. Nobody can foretell the actual effects of all these changes on

U.S. while he establishes control over the army, which is essential to his final success.

However, the moment this is achieved, Khomeini will have to turn his attention to his two avowed foreign policy goals: the realization of Pan-Islam and the elimination of any superpower involvement in Iranian affairs. Both can be best achieved, he indicated in his book, by supporting the Palestinians in their struggle against Israel.

Iranian support for the Palestinians will underline Islamic solidarity, and open the way for Sunni-Arab acceptance of the Iranian Shiite Moslems, as equal partners.

In addition, a renewal of an armed Israeli-Arab struggle will inevitably draw the attention of the superpowers away from Iran towards the Mediterranean area, and help Khomeini to eliminate both Soviet and American involvement in his country.

The PLO, the Iraqis and the Soviets, who in this respect can count on full Syrian support, hope to prevent the U.S. from establishing a *Fax Americana* in the region.

The PLO oppose American peace efforts because they have not given up their dream of establishing a "Palestinian homeland" from the Mediterranean in the west, to the Iraqi border to the east. The Iraqis are influenced by their desire to isolate Egypt and become the leaders of the Arab world. The Soviets clearly hope to diminish U.S. influence and prove that no settlement in the Middle East can be achieved without their direct and active involvement.

In order to challenge the American peace efforts and Sadat's peace initiative, this alliance has to offer the Arab world an alternative to Sadat's peace policy. The only viable option is renewed tension and the creation of a credible threat of a new Arab-Israeli war on our eastern front.

The success of radical elements in Iran is of key importance here. Iranian support for the "Arab and Moslem struggle against Zionism" will, for the first time, allow massive Soviet supplies of war matériel to the Arab belligerents, not only by air, but by the land route from southern USSR, via northwest Iran and Iraq to Syria and Jordan. It is hardly necessary to point out that such a development would be a dangerous threat to Israel.

Beyond that, the formation of a Soviet-Iranian-Iraqi-PLO coalition, which could count on the support of Syria, Libya, South Yemen, Ethiopia, and probably also Somalia, would also threaten King Hussein's regime in Jordan, as well as Kuwait and other sheikhdoms of the Persian Gulf. A general, radical Arab push through the Middle East would also endanger the pro-Western regimes in Saudi Arabia and Egypt, and be a major blow to vital U.S. and Western European interests in the region.

WHAT MIGHT BE done to prevent the realization of such a scenario? Recent U.S. moves indicate that the Carter administration intends to cope with the emerging threats by a policy of appeasing radical elements in Iran, as well as in the Arab world, and by reinvolving Egypt in Arab affairs.

The recent Saunders statement on Iran seems to indicate that Carter is willing to jettison not only the Shah, but the Bakhtiar government too, in order to come

to terms with Khomeini. Such tactics can only help the Ayatollah to gain complete control over the Iranian army and thereby undermine the last vestiges of U.S. influence. A statement by UN Ambassador Andrew Young could be taken to indicate that the U.S. administration similarly aims to come to terms with the PLO and include them in the Israeli-Egyptian peace process. Recent PLO terror acts, as much as the customary intransigence displayed at the National Council meeting that has just ended in Damascus, show that these U.S. advances cannot stop the radicalization process, but will only encourage the PLO to increase tension in the area. And U.S. appeasement of Arab radical groups can only undermine the Sadat initiative, as it is undermining the already shaky ground that Israel stands on. Finally, U.S. pressure on Israel to agree to watering down Egypt's legal obligation to keep out of any Arab belligerent coalition against Israel can be a further encouragement to the Iraqis, the Syrians, the PLO and the Russians to increase tension in the area in order to kill Sadat's peace initiative completely.

THE ISRAELI government's first attempt to deal with the implications of the Iranian crisis has been its insistence on a legal Egyptian obligation to remain a non-belligerent in any Israeli-Arab war on the eastern front. Secondly, Begin and Dayan have adopted delaying tactics in order to have time for an appreciation of the Iranian situation. Both reactions are logical and understandable; but they are inadequate. Even if we should succeed in keeping Egypt out of a future war on the eastern front, the threat of a massive Soviet and Iranian-backed Arab assault will still remain. Delaying tactics can only work in favour of Arab radical forces, weaken Sadat's position, and permit, or even induce, the U.S. to go ahead with their destructive appeasement policy.

The situation demands a firm stand by the U.S. against the radical forces in Iran and the Arab world. In addition, the U.S. and Israel should be taking advantage of the fears it must be arousing in King Hussein's mind to encourage him to seek American support. On Israel's part, this would mean involving the Jordanians more actively in Prime Minister Begin's autonomy scheme, and showing readiness to permit Jordanian control over large parts of the West Bank after the five-year interim period. On America's part, it would mean increased pressure on Jordan, as well as on Saudi Arabia, to take an active part in the peace process. The inclusion of Jordan in the peace process would reduce the possibility of a war on our eastern front, since the Iraqis and Syrians, even with Soviet and Iranian support, would hardly dare to attack Israel only from Syrian territory alone. And the conclusion of an Israeli-Egyptian treaty and Israeli-Jordanian treaty backed by Saudi Arabia, would guarantee a high degree of security to these states, and strengthen Western interests not only in our region, but in the Persian Gulf and the Horn of Africa as well.

to terms with Khomeini. Such tactics can only help the Ayatollah to gain complete control over the Iranian army and thereby undermine the last vestiges of U.S. influence.

A statement by UN Ambassador Andrew Young could be taken to indicate that the U.S. administration similarly aims to come to terms with the PLO and include them in the Israeli-Egyptian peace process. Recent PLO terror acts, as much as the customary intransigence displayed at the National Council meeting that has just ended in Damascus, show that these U.S. advances cannot stop the radicalization process, but will only encourage the PLO to increase tension in the area. And U.S. appeasement of Arab radical groups can only undermine the Sadat initiative, as it is undermining the already shaky ground that Israel stands on. Finally, U.S. pressure on Israel to agree to watering down Egypt's legal obligation to keep out of any Arab belligerent coalition against Israel can be a further encouragement to the Iraqis, the Syrians, the PLO and the Russians to increase tension in the area in order to kill Sadat's peace initiative completely.

THE ISRAELI government's first attempt to deal with the implications of the Iranian crisis has been its insistence on a legal Egyptian obligation to remain a non-belligerent in any Israeli-Arab war on the eastern front. Secondly, Begin and Dayan have adopted delaying tactics in order to have time for an appreciation of the Iranian situation. Both reactions are logical and understandable; but they are inadequate. Even if we should succeed in keeping Egypt out of a future war on the eastern front, the threat of a massive Soviet and Iranian-backed Arab assault will still remain. Delaying tactics can only work in favour of Arab radical forces, weaken Sadat's position, and permit, or even induce, the U.S. to go ahead with their destructive appeasement policy.

The situation demands a firm stand by the U.S. against the radical forces in Iran and the Arab world. In addition, the U.S. and Israel should be taking advantage of the fears it must be arousing in King Hussein's mind to encourage him to seek American support. On Israel's part, this would mean involving the Jordanians more actively in Prime Minister Begin's autonomy scheme, and showing readiness to permit Jordanian control over large parts of the West Bank after the five-year interim period. On America's part, it would mean increased pressure on Jordan, as well as on Saudi Arabia, to take an active part in the peace process. The inclusion of Jordan in the peace process would reduce the possibility of a war on our eastern front, since the Iraqis and Syrians, even with Soviet and Iranian support, would hardly dare to attack Israel only from Syrian territory alone. And the conclusion of an Israeli-Egyptian treaty and Israeli-Jordanian treaty backed by Saudi Arabia, would guarantee a high degree of security to these states, and strengthen Western interests not only in our region, but in the Persian Gulf and the Horn of Africa as well.

Dr. Hirschfeld is a lecturer in Middle East history at Tel Aviv University and a research fellow at the Shiloah Institute.

مركزنا من الأصل



FOR THE FIRST TWO decades of Israel's existence, Jewish children were encouraged to believe that the teaching of arithmetic in Arab schools was limited to adding and subtracting Jewish corpses. That was the picture presented to them of the Israel-Arab conflict. The conflict itself was shunned as a subject for the classroom: it was too sensitive, too emotionally charged, for teachers and pupils alike.

The 1970s have witnessed a radical change. The study of the Israel-Arab conflict as a legitimate and distinct subject has begun in the country's schools and is well on the way to becoming compulsory for all Israeli 11th and 12th graders. But this innovation has evoked opposition. Although active resistance is still limited, it must be regarded as reflecting a much wider passive disapproval of the introduction of the conflict into the curriculum of secondary schools.

Some academic-minded critics were dubious about the legitimacy of teaching so recent a period and so touchy a subject, on which objectivity would be unattainable.

STRONGER and more worrying criticism was directed against the manner in which the Education Ministry and its Curriculum Planning Division envisioned the course.

The liberal approach of the division was that Israel's 17- and 18-year-olds were old enough and certain enough in their beliefs to confront the whole range of opinions concerning the conflict; that there was no danger in allowing them to come to grips with the Palestinian National Covenant or with Mohammed Hassanain Heykal's anti-Zionist tirade.

In 1974 the division accordingly produced a reader that contained a "balanced" assortment of documents and articles on the Middle East conflict since the turn of the century. The bulk of the book was given over to pro-Zionist argumentation.

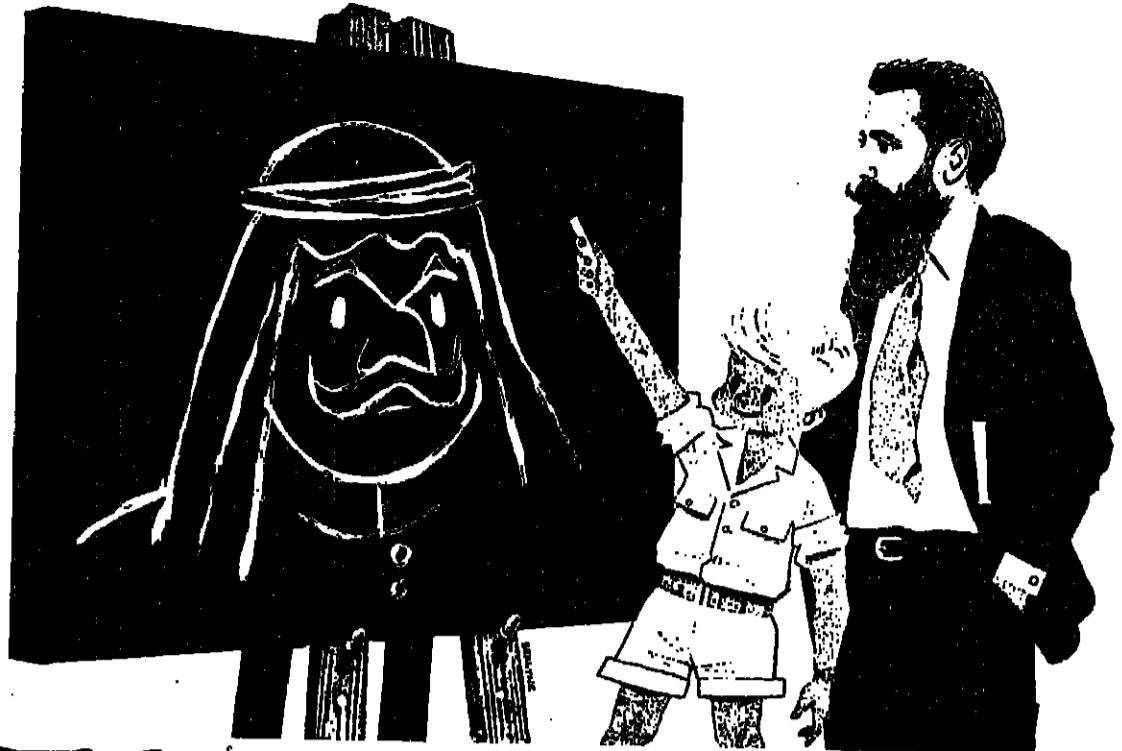
Nonetheless, right-wingers around the country took alarm. Led by Shmuel Katz, who was later to become, for a short time, Prime Minister Menachem Begin's adviser on overseas information, the critics assailed the ministry's even-handedness, "neutrality," and even "defeatism." They argued that introducing the course into the schools, especially with such a reader, would undermine the foundations of belief among the young, and put the Zionist future itself at hazard.

IT WAS IN 1970 that the Education Ministry decided to introduce the Israel-Arab conflict as a separate subject in the country's high schools within the framework of citizenship studies. Between 1972 and 1974, a team in the Curriculum Planning Division, headed by Ada Moskowich and academically assisted by leading Israeli intellectuals worked on the preparation of a textbook.

The Yom Kippur War of October, 1973 somewhat changed their perspective.

"We realized," says Moskowich "that we saw things only through our own eyes, and completely failed to appreciate how the Arabs saw things. We realized, too, that our kids had absolutely no knowledge or understanding of the realities in the Arab world."

This perception was to guide the editors of the reader. "Our approach to the conflict," says Dr. Sheykh Edeh, head of the division, "was one of openness, not indoctrination. We preferred an approach based on sources



# The Conflict in education

Only recently has the study of the Israel-Arab problem emerged as a subject in the secondary schools, but it is soon to become a compulsory part of the curriculum. The Post's BENNY MORRIS talks to educationists involved in the programme and examines some of the criticisms of it.

rather than propaganda. We knew that Israeli society was divided over the conflict. But nonetheless, we decided to allow our pupils to study the full gamut of Jewish and Arab views."

The 800-page textbook, *The Israel-Arab Conflict*, was for the use of 11th and 12th graders. Together with 15 small supplementary booklets containing further source material, it was used experimentally in 1974/75 in some 30 high-school classrooms.

ACCORDING to Dr. Edeh, research on the experiment showed that the approach had been the right one.

"The level of knowledge about the conflict was found to be higher among those who took the 'conflict' course than among those who didn't. The course did not appreciably strengthen the pupils' ties to the State and the People of Israel, but neither did it weaken them.

Rationally about the subject apparently did not increase as the course progressed, but there were no excessive outbursts of emotionalism. Pupils' opinions on the conflict did not change as a result of the course or of the textbook's "objectivity"; but they achieved a greater understanding of the problems dealt with.

In 1978, it was decided to move the subject from "Citizenship Studies" to "History." The latter syllabus is being generally restructured, to get away from what Dr. Edeh describes as "the Eurocentric tendency," and by 1981/82 three courses will be compulsory in all high schools: the Jewish National Movement; the Israel-Arab Conflict; and Contemporary Jewish History, including the Holocaust.

A REVISED version of the conflict textbook was published for the current school year. It is somewhat shorter than the experimental edition. The 15 supplementary booklets have been eliminated, although some of the Zionist articles have been incorporated in the new reader, "partly," says Dr. Edeh, "in deference to criticisms of the original."

That had begun with a series of articles and excerpts clarifying the Arab and Palestinian case. The new version puts the Zionist case first, in line with teachers' criticisms during the experimental phase.

"The teachers said that their pupils felt a certain disquiet at this abrupt encounter with the Arab argument, when they were as yet unprepared with the appropriate counter-arguments," says Ada Moskowich.

The editors also left out the chapter on cooperation between Jews and Arabs in the administered territories which, says Moskowich, "somehow became irrelevant to understanding the conflict in the wake of the 1973 war."

The Curriculum Planning Division claims that the Likud's rise to power had no effect on the content of the new edition.

"The volume was updated only to the extent of including the Sadat, Begin and Peres speeches in the Knesset during Sadat's visit," said Edeh.

The 1978 edition is an enlightened, balanced and rather sophisticated compendium of historical documents, essays by leading Zionist and Arab leaders and interpretive and analytical articles by academics from both camps about the conflict's origins, meaning and possible solution.

Such documents as the PLO's Covenant are offered, with critical explanatory notes by Professor Yehoshafat Harkabi. The almost 40 pages devoted to current Jewish opinions on the conflict include those of Begin, Rabbi Avraham Elkana Shapira of Gush Emunim, Rabbi Joseph Soloveitchik, Lova Eliav and the Council for Israel-Palestinian Peace. Just over half that number are devoted to the Arab opinions that follow. This proportion is maintained throughout the volume.

WHAT DO TEACHERS think of the new reader and about teaching the subject in general?

"The new textbook reflects the open currents of thought in our society," says Dr. Shlomo Netzer, national inspector of history teaching. "But Zionism should be taught before, or parallel with, the study of the conflict — not through a fear that our pupils lack Zionist convictions but in order to give them a basis of knowledge with which to understand the conflict."

Teaching the conflict, he realizes, involved special problems. First, the subject itself, given the current rate of political developments, is in a state of constant flux, perspectives demanding change with each new twist of history. He cites the Sadat initiative, which necessitated a radical reorientation in the teaching of the whole subject.

Secondly, "no objectivity and distance from the subject is really possible, for teachers or pupils." The ministry, he stresses, cannot enforce any unity with the way it is taught, even if all the teaching is based on the same reader. "Once the doors are closed, teachers are kings in their classrooms."

ACCORDING to Ada Moskowich, an abridged and simplified version of the book is already in the works. "We always aim our initial efforts at the highest level of pupils. Later, we produce diluted, less sophisticated texts," she said of her division's policy.

Dr. Netzer says they would also like to teach the subject in schools

Many teachers, especially ones, thinks Jerusalem's Rehovot Gymnasium teacher Meira Ophir, simply don't know enough to handle the course. She describes the ministry's in-service training programme for teachers of the conflict as "excellent," but apparently it is not compulsory.

Ada Moskowich believes that though the subject may be emotionally difficult for many teachers, they can be trained to teach it adequately. However, the emotional quality is one of the reasons for feeling that the subject should not be made compulsory, as planned.

A SOMEWHAT different problem was encountered by Shulamit Bitran, in charge of history teaching at Jerusalem's Reuven Cassin Secondary School.

"Several years ago I received threatening letters, obviously from right-wingers, demanding that I refrain from teaching the conflict in the school. I know that other Jerusalem high-school teachers received similar letters at the time."

She also noted the early opposition to the textbook. "Some found it objectionable because it assumed that there are two sides to the conflict and that both can and should be presented. But I don't think that it could be described as 'leftist' or 'impartial' in any way. Its thrust is overwhelmingly Zionist."

Bitran has taught the conflict to ninth-graders. (In most schools it is taught for the first time, rather sketchily, together with Zionism, at the end of junior high school, in eighth or ninth grades.) She found her sessions becoming quite stormy. "Ninth-graders find it difficult to argue properly or reason about the conflict. They feel very strongly and are, at the same time, erratic and inconsistent."

"New" facts or moving stories can lead them to an abrupt change of opinion, she said, giving as an example the telecast of S. Eshar's *Hirbat Hizze*. "We shouldn't really be here," a few said in class the following morning.

Teachers, thinks Bitran, can never attain complete objectivity, "and, regarding the conflict, it is absurd to expect it of them. In any case, the ministry nowadays allows them to express their opinions in class, so there is no problem."

Eliahu Shauli, who teaches at the ORT school in Jerusalem, complains that the 1978 version of the reader was too sophisticated for most vocational school pupils. Indeed, it might even be hard to follow for many academic high-school pupils.

Meira Ophir would not agree with that. Her complaint was that it is of a lower standard than the experimental version.

"They've excised some of the better articles, so that it's not really good enough for the better pupils and just adequate for the average ones." What both versions lack, she feels, is historical background, and facts.

"The kids just don't know enough and the reader gives us facts. It talks of the Peel Commission but provides no information on its background — the Arab revolt, for example."

ACCORDING to Ada Moskowich, an abridged and simplified version of the book is already in the works. "We always aim our initial efforts at the highest level of pupils. Later, we produce diluted, less sophisticated texts," she said of her division's policy.

Dr. Netzer says they would also like to teach the subject in schools

in the Arab sector, "but that presents a number of big problems. They would need a totally different textbook, and in Arabic. And there would be the problem of supervising how it was taught. Perhaps now that we are training Arab teachers to write textbooks for their community, we'll be able to put one out."

Some of the teachers interviewed had encountered some unusual problems in teaching the conflict. Shauli says that recently he did a classroom simulation of the Peel Commission hearings in one of his ORT classes.

"At the beginning, nobody wanted to represent and present the Arab case." When he first started teaching the subject he met, especially among Oriental children, a deep and almost fanatical unwillingness to regard the conflict rationally. "But this improved after a time, after the students — 11th-graders — became used to academic discussion of the subject." But, he confesses, "I too, at the start, had to make the shift from an emotional to a rational view of the problem."

In one of these classes, Martin Buber's essay of 1929, favouring a bi-national state, was under discussion. The philosopher's arguments for the Jewish claim to Palestine were reviewed. Absolutely no emotionalism was displayed by teacher or pupils in the analysis of Buber's assertions or in reaction to his belief that the Palestine Arabs had an equal political claim to the Land of Israel.

By the end of the lesson there was a consensus among the pupils on one major point: Buber's solution, a bi-national state, was "unrealistic." It couldn't work then and it can't work now, they thought, because both sides wanted and still want "the whole country."

Shauli notes that it is much easier to teach the subject now, after Sadat's visit.

Meira Ophir speaks of her initial problem of keeping the discussions civilized and impersonal. "At first, things tended to turn ugly."

She found that among pupils with a "leftist" approach — which she considered a channel or outlet of their generational revolt — the course generally led to a rethinking of their longed-for favourable assessment of the Arab cause and the legitimacy of Arab grievances. Pupils "indoctrinated" with right-wing views since childhood, she found, were unmoved by the course, and their minds continued to remain closed to pro-Arab facts or arguments.

"For example, in my class there were children who simply refused to concede that the Arabs had any affinity to or claim upon Jerusalem."

Itai Zimran, principal of Jerusalem's Open School, taught the conflict quite intensively last year to eighth and ninth graders. He used a great deal of simulation, and each pupil had a separate theme to work on at home.

"We tried to understand the different stands adopted by the conflicting states and their backers during different crises between 1914 and 1958. Ironically, Britain came off worst — not the Arabs. But then, we didn't teach modern Arab terrorism."

"Our kids tended to have rather extreme right-or left-wing views when they started the programme," says Zimran. "Our aim was to moderate these views somewhat and to instill a 'moral perspective,' to demonstrate and indicate the moral issues in-

the Arab sector, "but that presents a number of big problems. They would need a totally different textbook, and in Arabic. And there would be the problem of supervising how it was taught. Perhaps now that we are training Arab teachers to write textbooks for their community, we'll be able to put one out."



involved. We wished to neutralise the anger, the aggressiveness, underlying their political stands."

IN 1975 A FEW MONTHS after the appearance of the experimental version of *The Israel-Arab Conflict*, Shmuel Katz wrote an article in *Ma'ariv* entitled: "The Reader That Serves Arab Propaganda."

"Nowhere in the reader is the Arab argument confronted," he asserted. He accused the editors of "tendentious omission of material"; in particular, he charged, it lacked any reference to the continuity of the Jewish presence in Palestine since the destruction of the Second Temple. The general failure of the volume to deal with pre-20th century "Zionism," he said, lent it a pro-Arab bias.

Katz said he assumed that "the Education Ministry's decision to introduce the 'conflict' into the schools ... arose from the discovery that many pupils tend to accept the Arab case because they lack basic information about the history of the Land of Israel."

He ended his critique by calling on the ministry to withdraw the textbook and to replace it "immediately" with a compulsory programme on "the history of the Land of Israel" which he appears to regard as identical with Jewish history, and on Jewish settlement in Palestine since 70 C.E. Moreover, argued Katz, this programme should be supplemented by a course of Zionism. Lastly and separately, with dubious liberalism, Katz suggested that pupils should be taught "the history of the Arab people and the place of the Land of Israel in that history."

Katz's criticism, in its day, was a rather lonely voice in some Ju-

dean or Samaritan wilderness. "Even Goula Cohen," says Ada Moskowich, "demurred only to the extent of saying that the ministry must ensure that Zionism would be studied before or, at least, concurrently with the conflict."

The new textbook has just come in for severe criticism from a recently appointed Education Ministry mandarin, Professor Yosef Ben-Shlomo, head of the Pedagogical Secretariat. In an internal letter to Dr. Edeh (with a copy to Minister Ze'evulun Hammer), Ben-Shlomo charged that the book "presents an essentially apologetic stand," and that, while it highlights the Jews' constantly greater willingness to compromise, it implicitly accepts the Arab claim to the Land of Israel as being the more cogent and persuasive.

The reader, said Ben-Shlomo, "objectively presents the struggle as between 'two national movements, the Jewish and the Arab, each claiming the Land of Israel.'" But it founds the Jewish claim "almost wholly upon non-fundamental... formalistic arguments" (such as British and American promises to the Zionists).

"The general impression left by all the material, and the book's actual thrust," wrote Ben-Shlomo, "can be summarized in Richard Crossman's argument (p.48) in favour of the Jewish case: 'Even were Zionism in 1918 an imported, synthetic product, by 1948 it had become the struggling patriotism of an existing community.'"

In short, argues Ben-Shlomo, echoing Katz's criticism of the original edition, the volume lacks "historical perspective" in its presentation of the Jewish case, and omits reference to the age-long tie of the Jewish people to the Land of Israel. He calls for a reconsideration of the volume as a basis for teaching the conflict.

Ben-Shlomo's letter met with a sharp rejoinder from Hebrew University Professor Shmuel Ettinger, adviser on the compilation of the revised version.

Ettinger wrote that it revealed "a lack of confidence among certain groups in Israel regarding the ethical and spiritual legitimacy of Zionism, once it was shorn of its religious sanction." Ettinger told me that underlying the Ben-Shlomo critique was a belief that Zionism's origins were religious and monolithic and that the religious attachment to the Land of Israel underlay the modern political venture. "This is historically inaccurate; modern Zionism owed much to a variety of roots and causes, as is brought out in the reader. To assert the opposite only reflects certain religious or religio-political prejudices which can serve no good educational purpose. We should not wish to indoctrinate our children," he said.

MOSKOWICH and Dr. Eden reject the Katz-Ben-Shlomo critique. The Zionist case is presented in the textbook, they say, and though no pre-19th century material is included, the historical nature of the Jewish claim is repeatedly stressed in many of the documents. Secondly, the country's children are repeatedly taught the Zionist case before they reach the 11th and 12th grades. Thirdly, the Zionist case itself is also encountered in those higher grades when studying the Jewish National Movement for which an experimental textbook was published last year.

Ben-Shlomo refers to the National Movement textbook in his letter about the conflict volume; he charges that it, too, almost totally omits the Zionist yearnings and heritage of the Jewish people prior to 1880.

Similarly, he dismisses as insufficient the knowledge of Zionism gained by pupils during earlier years of schooling: "Why," he said in an interview, "kids emerge from our elementary schools without even hearing of, let alone understanding basic historical concepts such as the Renaissance, Protestantism, etc."

FROM THE FIRST, there was very vocal criticism of *The Arab-Israeli Conflict* by the state religious stream. They have now been rewarded by the publication of a 211-page experimental volume entitled *Basic Approaches in Jewish Tradition and History*. This will serve in the religious stream schools as an aid to the main textbook in the study of the conflict.

THE INTRODUCTION TO the book states: "Our premise is that the Israel-Arab conflict did not begin with... the crystallization of Arab nationalism... To understand [it] we must study five main themes: the special attitude of the Jewish people to the Land of Israel; the continuity of the Jewish presence in the Land of Israel; Moslem-Jewish relations [meaning, in this volume, two articles portraying Arab anti-Semitism and the oppression of Jews by Arabs]; Jewish tradition's approach to a possible solution to the conflict; and the place of the Land of Israel in the Jewish perception of redemption."

The book sheds no light at all on

the conflict or on its origins. It is about the age-old, God-sanctioned nexus between the People and the Land. Chapters are devoted to such themes as "The Revealed End as Practical Instruction for the Settlement of the Land" (by Rabbi Uri Kalichman) and "Returning Parts of the Land of Israel" (by Rabbi Avraham Elkana Shapira).

A sister volume to this highly tendentious compendium, for the use of secular stream pupils, is currently in preparation at the Curriculum Planning Division. It will be called, candidly: *The People of Israel and the Land of Israel*. Its theme will be the tie between the two, and the continuity of Jewish settlement in the Land.

Both volumes, stressed Moskowich, are merely supplementary aids and will be used, in both streams, as introductions to the study of the conflict. "Their purchase or use will not be compulsory and will be at the teacher's discretion," (as the use of *The Israel-Arab Conflict* is not).

THE INSISTENCE of all the officials and teachers interviewed, that Zionism must be taught thoroughly and prior to the conflict, indicates that they are aware of the attack from the right. Perhaps, too, it supplies partial confirmation of at least one of Katz's basic assumptions — that some believe the Zionist credentials of Israel's youth to be somewhat suspect. Undoubtedly, today's youth are more questioning than their predecessors, especially those in academic high schools. The sanctity and legitimacy of the Zionist enterprise is not always accepted without dispute; the Palestinian case is not always or indeed often, blindly thrust aside or dismissed. But Katz's charge that this stems from lack of knowledge — of the Jewish presence in Palestine, of Jewish age-long yearning for a Return is open to question.

(Did Israel's youth 30 years ago know more? Did the youth of 1948, one may ask, really fight better than the youth of 1973?)

Dr. Eden believes that Israeli youth "are committed beyond redress or argument" to Zionism; he therefore assumes that they can be trusted, as in the textbook, with ammunition for the contrary arguments and that their devotion to Israel will not, except in unusual cases, thereby diminish. Eden posits the worthiness and reliability of his "wards"; Katz is deeply suspicious.

THE CONFLICT over the 'conflict', ultimately a clash of philosophies, is perhaps not over; the struggle between the "open society" and its opponents, as Popper once stressed, is endless.

Israel's youth, believe the bulk of the country's educators, are ready to come to grips with the basic questions of their national, collective existence. And, it is felt, they can be trusted to read and debate views which run contrary to established Zionist ideology. Nothing in the education system so thoroughly marks out Israel as an open society; nothing so definitively highlights the strength of our democracy.

It is perhaps fitting that the introduction of the conflict as a distinct, and soon a compulsory, subject in the schools comes at a time when Israel and at least one of its enemies are on the brink of peace; it is perhaps ironic that both the impending peace and the liberal pedagogic approach to the conflict are achieving fruition with Begin as prime minister. □





**You won't find us everywhere.  
But wherever you find us,  
you find personal service.**

At 23 locations in Israel, service is not just a word, it is the way we do business.

A personal conversation will give us the opportunity to assist you with your financial affairs — to provide you with the savings plan most suited to your needs, to offer advice on investments and all foreign currency transactions; to suggest the pension plan and provident fund most suitable for you, and on all other banking activities. Personal banking counselling is our speciality.

Come in and let us get to know each other at any of our 23 branches.

**TEL AVIV:** 6-8 Ahuzat Bayit St.  
93, Ibn Gvirol St.  
42, Gordon St., corner Dizengoff St.  
Basel Hotel, 156 Hayarkon St.

**RAMAT GAN:** 3, Jabotinsky Rd.,  
Diamond Exchange Bldg.  
2, Shilo St.

**JERUSALEM:** 34, Jaffa Road  
14, King George St.  
119, Jaffa Road, Mahane Yehuda

**ASHDOD:** 21, Rogosin St.  
26, Harishonim St.

**ASHKELON:** 81, Herzl St.

**HAIFA:** 8, Bank St.  
20, Herzl St., Hadar Harcarmel  
127, Shderol Hanassi, Merkaz Hacarmel

**BEER SHEVA:** 201, Keren Kayemet St.

**GIVATAYIM:** 16, Weizman St.

**HADERA:** Herbert Samuel St.

**NAHARIA:** 26, Ga'aton Blvd.

**NETANYA:** 23, Zion Square

**PETAH TIKVA:** 79, Rothschild St.

**REHOVOT:** 153, Herzl St.

**HERZLIYA:** 78, Sokolov St.,  
corner Mohllever.

**UNION BANK OF ISRAEL LTD.**

הכרזה מן האצל

LEON URIS, at 54, is a striking, complex man. His jeans look natural, not part of the writer's uniform. And his blue eyes reflect some hard knocks.

His personal story includes an unhappy childhood, a tough war-time stint in the U.S. Marines (including Guadalcanal), a daughter with polio (now recovered), the tragic death of a wife, years of bucking publishers and Hollywood, the intrinsic loneliness of the novelist and, above all, the ineradicable impact of years of researching and articulating the miseries inflicted on the Jewish people in our lifetime.

He's trenchant, tenacious and tough. He's also a decent man who believes "the problems of humanity are more important than my own," and who assiduously avoids the syndrome of some American Jewish writers who concentrate on the negative — and lucrative — depletions of parochial Jewish life, as well as the convoluted introspections of others.

"I resent people who tear Jews down," he growls, "particularly Jews who tear Jews down. We've had enough of this crap."

He finally agreed to an interview after eight months here, researching his next novel — about Israel since *Exodus* days.

"It will be a sequel and not a sequel," he says. "After all, 20 years have gone by, as well as five novels. I'm 20 years older and more mature, so the writer of this book isn't the writer of *Exodus*."

"I don't know yet if I'm using the same characters, whether I'm covering the entire period since 1948 or what. First, I take my masses of information and go home, sit at the planning board, go over my notes, discuss it with an editor I believe in, and then think about it constantly. Like 24 hours a day."

URIS'S EIGHT NOVELS include *Trinity*, *Mila 28*, *Topaz*, *Armageddon*, *QB VII* and, of course, *Exodus*, which has been translated into 50 languages and has earned more friends for Israel than years of Israeli PR.

He is also preparing a photo book on Jerusalem with his wife, Jill, from Boston. Born a Protestant, now a Jew, she did the stunning photographs for their last picture book, *Ireland, a Terrible Beauty*.

Jill is the perfect wife for a writer, says Uris. "We are as close to being partners as is humanly possible."

She helped him recover from the devastating shock of his second wife's suicide and he, in turn, nursed her to recovery from a near-fatal head injury in a freak accident shortly after their marriage.

The two book projects will take up the next three to five years of their lives: "I'm at that time in life when I'm not rushing for buses anymore."

It's a lonely life. "We travel a lot, meet many people, but writing is essentially a loner's craft, a difficult craft which gnaws the personality. There are very few successful practising novelists. Writing a novel is only partly talent, talent is like cocaine: it's the world by the lapels, snake it delivers."

"A writer has to be highly motivated. He has to want to grab the world by the lapels, shake it and scream, 'Listen to me, damn it. I have something to say.'"

"He also has to be extremely persistent. The years of frustration and loneliness, the years of being locked out and fighting for recognition, erode most people or

## Two-fisted writer

PEARL SHEFFY GEFEN meets Leon Uris and discovers that he is writing another novel about Israel — "a sequel yet not a sequel to *Exodus*."



Leon Uris and wife Jill, "We are as close to being partners as humanly possible." (Norm Klassen, Aspen)

keep them from starting."

Uris sold his first story (about football) to *Esquire*. His first novel, *Battle Cry*, was written on a secondhand typewriter during long nights while he worked at the same characters, whether I'm covering the entire period since 1948 or what. First, I take my masses of information and go home, sit at the planning board, go over my notes, discuss it with an editor I believe in, and then think about it constantly. Like 24 hours a day."

"I had an unhappy home life — my parents were divorced — and the Marine Corps was an escape for me. It also turned out to be the best college possible."

"First of all, I believed in the war against Hitler. I came from a left-wing, working-class background, and we had lost good friends in the Lincoln Brigade in Spain. That had a great impact on me."

"The Marine Corps took me at a very young, mixed-up age, directionless and brooding, and suddenly put me to the test of becoming a man or being a failure for life. It made me reach inside and find physical and mental stamina and resources."

"It also taught me the great virtues of discipline, camaraderie and service. A novelist should serve. He should serve others, not himself. And that's why I don't like some writers we won't mention."

"It taught me dedication and the terrible beauty of serving the good cause. I came out of the Marines sure of myself in my own heart, because I'd lived through this thing, I'd survived a tough test and this helped me to be a man."

Uris, whose ancestral name was Yerushalmi, won't comment on other writers, except to say that John Steinbeck was his personal idol and Solzhenitsyn the greatest living writer. He has never met Solzhenitsyn "because I won't impose myself on someone just because I want to meet him. I did that only once, when I told one of Eleanor Roosevelt's sons that I couldn't stand the idea of her leaving this world without my meeting her."

"I HAVE MY job to do, which is not to sit around and drink coffee and discuss writers. But I will say this: I have a general disdain for Jewish writers who are knocking on the Jewish people and crying about how their Jewishness has screwed up their lives."

"I've been accused of being a Pollyanna, but I like the fighting Jew, and I'm proud of making a contribution of some sort to this nation."

Maybe that's why certain critics have dismissed him as "merely" a popular writer, though one review of *Armageddon* said "Uris is to the mid-twentieth century what Dickens was to the last century."

"I'm a nine-time Pulitzer Prize loser," Uris quips. "Look, I'm not going to get into a discussion with critics. A critic likes negative things because a critic is a negative person. He's a person who can't write a novel. Therefore, the more successful a novelist is, the more he froths at the mouth."

"But I received doctorates from two universities last year, and internationally I have a reputation that exceeds Bellow's and Roth's. And I'd rather be the author of *Exodus* and *Trinity* than have a Nobel prize."

before it became fashionable. At 17, a month after Pearl Harbor, he enlisted as a private in the Marines. "I wouldn't call joining the Marine Corps exactly dropping out," he notes. "I was a very bad student, flunking in several subjects, including English."

"I had an unhappy home life — my parents were divorced — and the Marine Corps was an escape for me. It also turned out to be the best college possible."

"First of all, I believed in the war against Hitler. I came from a left-wing, working-class background, and we had lost good friends in the Lincoln Brigade in Spain. That had a great impact on me."

"The Marine Corps took me at a very young, mixed-up age, directionless and brooding, and suddenly put me to the test of becoming a man or being a failure for life. It made me reach inside and find physical and mental stamina and resources."

"It also taught me the great virtues of discipline, camaraderie and service. A novelist should serve. He should serve others, not himself. And that's why I don't like some writers we won't mention."

"It taught me dedication and the terrible beauty of serving the good cause. I came out of the Marines sure of myself in my own heart, because I'd lived through this thing, I'd survived a tough test and this helped me to be a man."

Uris, whose ancestral name was Yerushalmi, won't comment on other writers, except to say that John Steinbeck was his personal idol and Solzhenitsyn the greatest living writer. He has never met Solzhenitsyn "because I won't impose myself on someone just because I want to meet him. I did that only once, when I told one of Eleanor Roosevelt's sons that I couldn't stand the idea of her leaving this world without my meeting her."

"I HAVE MY job to do, which is not to sit around and drink coffee and discuss writers. But I will say this: I have a general disdain for Jewish writers who are knocking on the Jewish people and crying about how their Jewishness has screwed up their lives."

"I've been accused of being a Pollyanna, but I like the fighting Jew, and I'm proud of making a contribution of some sort to this nation."

Maybe that's why certain critics have dismissed him as "merely" a popular writer, though one review of *Armageddon* said "Uris is to the mid-twentieth century what Dickens was to the last century."

"I'm a nine-time Pulitzer Prize loser," Uris quips. "Look, I'm not going to get into a discussion with critics. A critic likes negative things because a critic is a negative person. He's a person who can't write a novel. Therefore, the more successful a novelist is, the more he froths at the mouth."

"But I received doctorates from two universities last year, and internationally I have a reputation that exceeds Bellow's and Roth's. And I'd rather be the author of *Exodus* and *Trinity* than have a Nobel prize."

Uris is to the mid-twentieth century what Dickens was to the last century."

"I'm a nine-time Pulitzer Prize loser," Uris quips. "Look, I'm not going to get into a discussion with critics. A critic likes negative things because a critic is a negative person. He's a person who can't write a novel. Therefore, the more successful a novelist is, the more he froths at the mouth."

"But I received doctorates from two universities last year, and internationally I have a reputation that exceeds Bellow's and Roth's. And I'd rather be the author of *Exodus* and *Trinity* than have a Nobel prize."

FEW CRITICS deny that Uris tells a story well. "If you're not a good storyteller, you're not a good novelist," says Uris. "That's the bread and butter, and too many novelists don't know how to tell a story."

Some criticize his character portrayals as superficial: "I'm the least qualified person to analyze my work, but I think there's been an evolution," he says. "I see more quality writing, more introspection. Certainly *Trinity* has as deep and complex a group of characters as a Russian novel. But this is just the growth of a person."

"Every writer would love to rewrite an earlier work, but you have to accept who you were at that time. If I ever write my biography, I'll write it from my old correspondence, because that's the only way I can recreate who I was at a certain time."

War is a recurring theme in his books. "I seem to be dealing in struggle of some sort," he acknowledges. "I'm attracted especially to small people struggling against large people, the Greek underground against the Nazis, the Irish against the British, and the Jews against everybody in the world."

"I've been accused of being a Pollyanna, but I like the fighting Jew, and I'm proud of making a contribution of some sort to this nation."

Maybe that's why certain critics have dismissed him as "merely" a popular writer, though one review of *Armageddon* said "Uris is to the mid-twentieth century what Dickens was to the last century."

"I'm a nine-time Pulitzer Prize loser," Uris quips. "Look, I'm not going to get into a discussion with critics. A critic likes negative things because a critic is a negative person. He's a person who can't write a novel. Therefore, the more successful a novelist is, the more he froths at the mouth."

"But I received doctorates from two universities last year, and internationally I have a reputation that exceeds Bellow's and Roth's. And I'd rather be the author of *Exodus* and *Trinity* than have a Nobel prize."

frivolous writer, and if I don't feel the importance of something, I can't write about it. I committed myself to *Exodus* when I didn't have two cents to rub together."

Out of that commitment grew *Mila 28*. "I'd written about the Warsaw Ghetto in *Exodus*, and someone suggested I write a movie about it. The film deal fell through, but by that time, I felt I had to go ahead, whether it sold or not."

"Earlier books about the ghettos had shown us in our most horrible, eating-ashes posture, and there was something noble and powerful in the resistance. I had to say, dammit, we did this too. We stood up where countries didn't stand up. We made an impact, and this should be told."

HAS HE LIKED the five film versions of his novels? "NO!" he blasts. "*Battle Cry* wasn't bad, but I wrote the screenplay." Preminger kicked him off the set of *Exodus* ("I won't talk about Preminger," he grins, saying plenty without words), and Hitchcock removed him from the screenplay of *Topaz*. He was fired from the filming of *The Angry Hills* because "the director claimed I didn't understand my own characters!" He has refused to sell *Mila 28* and *Trinity* unless his own screenplays are used: "When they're made, they'll be the way I wrote them," he vows.

"You have to understand the infrastructure of Hollywood. The writer is a court jester, a servant of the directors, actors and producers. He's there to serve the personality. He's probably the only one with any brains, but he's the only person you can change over ten times."

"They have a ritual of castrating the writer and keeping him intimidated. It's a built-in city hall the writer has to buck. The novelist is a loner, and when this loner has to be part of a committee, it's against his function."

*QB VII* was based on Uris's own experience, when he was sued for libel by Wladislaw Dering, a Polish doctor he had named in *Exodus* as performing brutal castrations and ovariectomies on Jews in Auschwitz as part of "scientific experiments" aimed at sterilizing the Jewish people.

Dering, who died of stomach cancer a year after the trial, was awarded the same halfpenny by a British court as the novel's Adam Kelno. "That's called contemptuous damages. We had libelled his character, but the court's judgement was that his character was worth half a penny."

"In the novel, I wrote Kelno as a nice guy than Dering was, because — and underline this for all aspiring writers — your novel is only as strong as your villain. If you say in the first chapter, this guy's a nothing, he's no good, the reader believes you, so why read about him? You have to make him understandable, and say, look suppose you were in the situation of that man at that time, what would you have done? Your choices made you either a hero or a villain."

*Trinity* attests to Uris's affinity for "my beloved Ireland." It began slowly: "I was in England, researching *QB VII*, hearing about the riots on the BBC, and we went there to look. Once you look, you get hooked, and you go back and get committed."

"The Irish have many parallels with the Jews. The Great Famine was their Holocaust. There's the unique language, the religious hold, a diaspora, terrorism, and the need to liberate yourself."

(Continued overleaf)



# "Tefahot 120" Gives you More Than the Others

We have improved the "Tefahot 120" programme beyond all recognition. From now on, every participant in our savings programme will enjoy an enlarged grant — 18% in place of 14% (see table). The grant — interest accruing and with complete linkage — is made immediately upon every single deposit. All this — over and above the total linkage and accrued interest on the principal — is tax-free (full benefits at the end of 6 years).

For depositors of following sums	In usual "120" you only get:	In "Tefahot 120" you get the enlarged grant:
IL80,000—90,000 during 1st year	14%	18%
IL36,000 and more during 1st year	14%	16%
Other one-time deposits	14%	15%
Monthly deposits	7%	8%

With an annual 25% index rise, the grant, interest and linkage will up your IL90,000 to IL423,000 within 6 years. Hurry up and register for the "Tefahot 120" savings scheme.

Don't accept less — save with BANK

## TEFAHOT

Israel Mortgage Bank Ltd.

Jerusalem: 9 Rehov Melana Haraska, 5 Rehov Faran, Ramat Eshkol. Tel Aviv: 123 Rehov Nahashimoniai, 42 Rehov Frachmani. Haifa: 9 Rehov Piv Yam, Box Zim, 15 Rehov Aloni Hagani. Beer Sheva: Rehov Marada Shopping Centre. Upper Nazareth: new Super-Sol shopping centre. Eilat: 2153 Rehov Hataragan.

For Tefahot, Israel Mortgage Bank Ltd. P.O.B. 10060, Jerusalem. Please send me explanation forms and explanatory material for the Tefahot 120 scheme.

Name \_\_\_\_\_  
Address \_\_\_\_\_

(Continued from page 9)

from the British, producing two small countries and two giants as leaders — Ben-Gurion and De Valera.

"In the north of Ireland, both sides look on themselves as the Israelis in the conflict. The story goes that if you're approached on the street and they ask whether you're Catholic or Protestant, and you say you're Jewish, they say, 'Yes, but are you a Jewish Protestant or a Jewish Catholic?'"

LEON AND JILL Uris live in Aspen, Colorado, "partly because it's extremely beautiful and great for skiing, but mainly because it gives me the type of monastic experience I need as a writer. Studs Terkel in Chicago writes with the elevated train going over the top of his head, but I have to isolate myself to gain clear vision.

"We have nothing to do with the jet-set aspect of Aspen. We have a few close friends we enjoy being with. We're not social for the sake of being social."

"It gets very lonely," admits Jill, who was a photographer and teacher when she met Urus in 1968. "We're an unusually close couple and where we live in the mountains, we're very much into ourselves. I'm often a sounding board, but he has to do it by himself, and sometimes I feel he's miles away. But I love the man, and at least I know where he is."

Uris has lots of money, but he says, "writers do not amass the kind of fortune a good tyre manufacturer or hotel owner does. I have a beautiful home, a comfortable life and I'm free to travel when I want. But I also must continue to work. I can't retire on past royalties."

LAST YEAR, Urus lectured at Johns Hopkins University on "One Man's Journey Through the Writing Wars."

"It was a landmark for me, because Baltimore's my home town, and I had failed in school there, and it was a singular honour to come back to lecture. I felt it was a time I should sit and sum up my thoughts about writing."

He also summed up his thoughts about service: "The writer is not only the chronicler of history and the clarifier of men's thoughts, but often a single, strong clear voice of human conscience. I have come to the conclusion that the greatest moral blight on the mind of man for 2,000 years has been the incurable cancer of anti-Semitism."

"Thirty years after the Holocaust, man has not suddenly become stricken by the horror of his deeds. Many still tell us that, among all the nations, races and peoples on this earth, the Jew should be the only one without national aspirations."

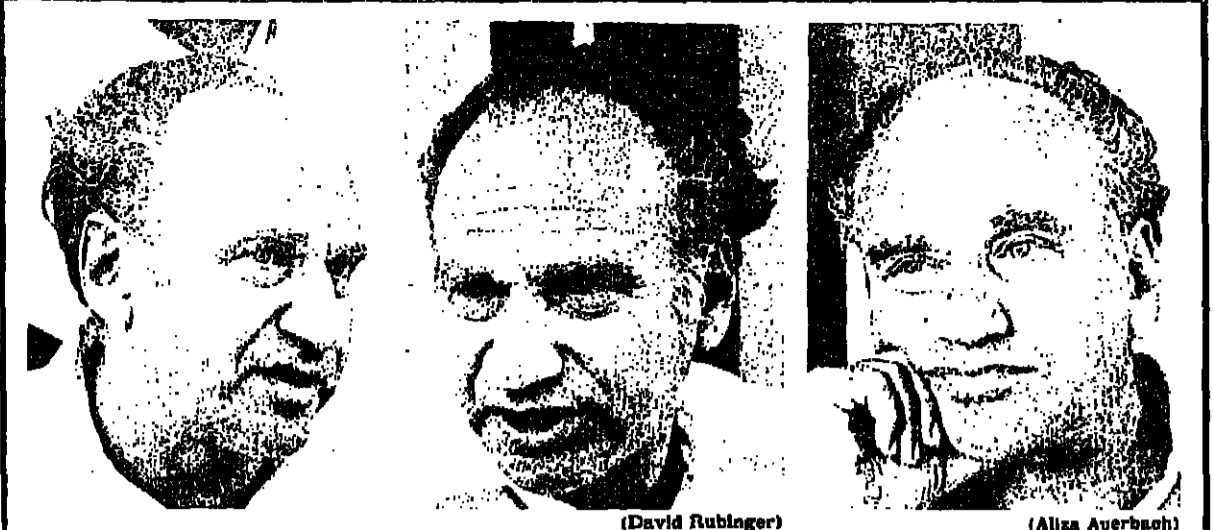
"After all, we discovered the brotherhood of man 3,500 years ago in the Sinai, and we ask, how long, oh Lord, before we are allowed to join it? So fighting this scourge has become my ultimate motivation."

"In the loneliness of your isolation, you often wonder if anyone out there hears you. I had been told that underground translations of Exodus were made in Soviet cities. Then I met a lady in Vienna, a hairdresser from Minsk en route to Israel, who had been a typtist on one of those editions, at the risk of 20 years in prison. We didn't say much. We just fell into each other's arms and cried."

"It was an answer to the writer's loneliness that I shall never forget."

## LOVA'S THIRD CHOICE

Sheli MK Arye Eliav will be leaving the Knesset next week, to spend a year at Harvard. But that's not what he would most like to be doing, he tells The Jerusalem Post's MEIR MERHAV.



(David Rubinger) (Meir Merhav) (Alisha Averbach)

NEXT Wednesday Arye (Lova) Eliav will mount the rostrum to make his final speech as a Member of the Ninth Knesset. Thus will conclude yet another stanza in his intensely personal, impassioned, pungently poetic dialogue with his country. Once again, as he did in the opening passages of his last book, *Israel's Ladder*, he will probably address the nation in the language of an annoyed lover — only to set aside emotion for the coldly rational, incisive analysis of the planner, the student of sociology and history, the trained intelligence officer, the organizer and man of action.

Technically Lova Eliav's resignation from the Knesset is part of the pre-election agreement of Sheli. It also marks a pause in his seven-year trek in the political wilderness, with a year's comfortably monastic refuge at Harvard. His natural habitat is in the barren isolation of a minuscule political opposition. It is the wide expanses of a mass party in power, teeming with diversity of opinion and opportunities for constructive endeavour, where a man like Lova Eliav can thrive.

Lova's resignation — in speaking to him or of him, one instinctively adopts the informality of first names, so personal and direct is his deportment — will no doubt reinforce the false image of him that cynical, complacent establishmentarians have projected: the image of an honest, but impractical, visionary, an impolitic politician, a "leftist" utopian.

Who else would voluntarily abandon political power, however limited? Who but an unrealistic maverick would have resigned from the post of Labour Party secretary general?

Who but an eccentric, impatient stickler for principle would have abandoned further opportunities of "working from within," yielding here and compromising there, in order to retain power, influence and a career?

ONE OF THE few ideologists in the Labour movement of his generation, and certainly the most prolific among them, Lova nevertheless sees himself primarily as a man of action, a doer of things, as an *ish bitzu'a*, in the untranslatable Hebrew term that carries the connotation of pioneer, entrepreneur, go-getter, organizer and improviser, leader of a task force.

That, indeed, is what Lova has been for most of his life. For the ideologist and political activist in him, values, ideology, political conviction are meaningful only if consummated in concrete pioneering enterprises. Indeed, Lova's record in the practical building of Zionism has been equalled by only a few and surpassed by none.

For Lova, to be politically active, to build the country, to risk his neck on some cloak-and-dagger mission, to take time out to reflect on the meaning and pur-

pose of it all and record his reflections, including his self-doubts, in a book — or to volunteer quietly to serve as a medical orderly in a hospital — are all different expressions of being a Zionist.

He is going to Harvard, he says, as a third-best choice. His first choice would have been — and he tells you this without batting an eyelid — to be prime minister, or at least a member of the national leadership.

"After all," he explains, with the boundless ambition which can come so unabashedly only from an unscrupulous careerist or from a truly modest, but totally dedicated man, "I believe in certain political programmes and would like to see them implemented. Unfortunately, the voter denied us this first choice..."

His second choice would have been to be put in charge of developing an area in the country. In 1974, he recalls, he asked Yitzhak Rabin to make him responsible for settling and developing the Galilee. "I am first and foremost a regional planner," he points out. "With the redeployment in the Negev, I would have liked to develop our southern expanses — but that is obviously politically impossible."

Why didn't Rabin give him the job in Galilee?

Lova shrugs: "I think he was afraid of Golda. When, after the appearance of *Land of the Hart*, she pointed her finger at her temple and asked, in that tone of elemental wonder she had, 'What happened to Lova?', I became someone to avoid, certainly not someone to appoint to a responsible position."

A HEWER of stones and a builder, Lova has contributed massive blocks to each of the four pillars of Zionist endeavour — ally, defence, settlement and political thought.

The last of these, ironically, was his political undoing. In his *Land of the Hart*, he characterized his generation as one sent by the "founding fathers" to do and die, not to question why. His generation was not, as he says, supposed to trespass upon the ideological, doctrinal domain. That was to remain reserved for the elders of Zion — who, however, no longer found it necessary to add to it.

The very appearance of *Land of the Hart*, Lova remarks, would have been regarded as the affront of an upstart even if the main thrust of his argument — the pursuit of peace through recognition of the Palestinian nation and the readiness to return the occupied territories in exchange for peace — had not been heretical.

Lova Eliav still hankers after concrete action. Only recently it was suggested that he head a mission to rescue Iranian Jews. He was willing to forgo his year at Harvard and go — but Prime Minister Begin made it politically impossible for him by refusing him the status of a government emissary.

For Lova, to be politically active, to build the country, to risk his neck on some cloak-and-dagger mission, to take time out to reflect on the meaning and pur-

pose of it all and record his reflections, including his self-doubts, in a book — or to volunteer quietly to serve as a medical orderly in a hospital — are all different expressions of being a Zionist.

He is going to Harvard, he says, as a third-best choice. His first choice would have been — and he tells you this without batting an eyelid — to be prime minister, or at least a member of the national leadership.

"After all," he explains, with the boundless ambition which can come so unabashedly only from an unscrupulous careerist or from a truly modest, but totally dedicated man, "I believe in certain political programmes and would like to see them implemented. Unfortunately, the voter denied us this first choice..."

His second choice would have been to be put in charge of developing an area in the country. In 1974, he recalls, he asked Yitzhak Rabin to make him responsible for settling and developing the Galilee. "I am first and foremost a regional planner," he points out. "With the redeployment in the Negev, I would have liked to develop our southern expanses — but that is obviously politically impossible."

Why didn't Rabin give him the job in Galilee?

Lova shrugs: "I think he was afraid of Golda. When, after the appearance of *Land of the Hart*, she pointed her finger at her temple and asked, in that tone of elemental wonder she had, 'What happened to Lova?', I became someone to avoid, certainly not someone to appoint to a responsible position."

Galili document, the party really turned its back on its own traditions.

"I have not moved from that central tradition," Lova says. "It is the Labour Party that, in the intoxication of the 1967 victory, was blinded in its left eye. I am keeping to the middle of the road, as a Zionist for whom people come before the land, as a moderate social democrat."

And indeed, reading his books, hearing his conception of social democracy, one realizes that "leftist" is a totally inappropriate label for him.

Lova is convinced that the Labour movement will return to its central tradition and shed both its hawkish foreign-policy tendencies and the socio-economic conservatism it has adopted in recent years. It will return to a more clear-cut social-democratic attitude — partly, he believes, because developments in Israel will in the long run not run counter to the shift towards socialism in the Western world. If peace comes, these trends will be strengthened.

AN IMPORTANT factor in these developments is, according to Lova, the advent to power of Menachem Begin. He is unwittingly fulfilling the role of destroyer of the political and ideological idols that were set up after 1967. Above all, Sadat's visit to Jerusalem shattered the central myth that "there is no one to talk to."

Begin, he says, will probably ultimately sign the peace treaty with Egypt, even if he is dragged to the final negotiating table. There may, of course, be a complete deadlock — but Lova prefers not to contemplate that eventually, with its unforeseeable internal and external consequences.

But if Begin signs the peace treaty, his real difficulties will only begin. He will be unable to implement the autonomy plan. A period of rising tension will be ushered in. With mounting political difficulties, from within and from without, the Begin government will fall — possibly even before the end of its electoral term.

If Labour then returns to power, Lova continues his scenario, it will have to pick up the pieces of Begin's policy — foreign and domestic alike. American pressure for the implementation of the autonomy plan as they understand it, as a transitional stage towards a Palestinian state, will, not relent.

"Some voices in the Labour Party are once again becoming louder in trying to outflank Begin on the right. But if nothing else, then Carter will push Labour back to the centre, left of where it has been for the last 11 years — and there, in the very centre, it will find me waiting..."

Lova's resignation from the Knesset may spell the beginning of the end of the Sheli faction. Its *raison d'être* may disappear with the conclusion of peace and the political re-alignments that are bound to follow. Lova admits frankly that Sheli, for him, was a second-best solution. The two years he has given to Sheli, he believes, have served their purpose.

WHAT OF the future? Where will Lova Eliav be on Israel's political map? Will he be there at all? Lova himself seems to be unsure. When he speaks of the future, of the state and society he would like Israel to be, the fire is still there — but it is dimmed by the ashes of disappointment, by the undisguised fear that, as he says in *Israel's Ladder*, "the teeth of time gnaw at him."

Lova's generation is the generation of the State of Israel itself. Old enough to have participated in Israel's earliest struggles yet young enough to have fought in all the later wars, its prime of life coinciding with the heyday of building country and nation, that generation is now at the end of its sixth decade. It is an age of transition, for the country and for Lova's generation which, for better or worse, made Israel what it is.

Lova, who in many ways epitomizes that generation, expresses that coincidence between personal fate and the development of the country when, in poignant personal terms, he contrasts his age with the youth of Israel as a state, his hopes and dreams when he devoted his years to building it with what he sees it has become, and asks Israel: "Am I not identifying myself with you more than I should, and burdening you with the weight of my years?"

LOVA IS a Zionist through and through. Are we not, I asked him, perhaps at the end of the road as far as it concerns his central belief — that the aim of Zionism is to concentrate the majority of the Jewish people in Israel? Are not the Jews of Russia and Iran, not to speak of others, using their airline tickets as a vote against Zionism? Is our society still able to attract Jews?

"We must aim high as a matter of sheer survival," says Lova. "Unless we aim, as before, at allya, we shall not even be able to prevent yerida — and then we shall fade away. And that is precisely why Israel will have to veer back to the building of a humane society, why Zionism will have to mean the upholding of universal values, why Zionism, to remain a living, creative reality, will have to be social democratic, pursuing peace, tolerance, cooperation, equality..."

مكتبة من الأصل



# Herod's hideaway

Archaeologists have long assumed that the grave of King Herod lay within the "cone" of volcanic-shaped Herodion, but Ehud Netzer now believes that he and his colleagues have been looking in the wrong place. ABRAHAM RABINOVICH reports.

IT BEGAN with a wild pursuit on the fringe of the desert south of Jerusalem. A force of Parthians and Jews allied with them was closing in on a small party led by Herod, governor of Galilee, which had slipped out of the palace in Jerusalem. Herod's brother, Phasael, who governed Judea under Roman patronage, had been lured to his death by the Parthians, who invited him to leave the stronghold in order to negotiate. But Herod, one of history's great survivors, had refused the bait and managed to get away with a brief head-start.

It was the most traumatic day in the life of a man whose days were ceaseless thunder and turmoil. The carriage bearing his mother overturned a dozen kilometres from Jerusalem. Herod and his party laboured to extricate her as their pursuers converged on them, but her injuries were mortal. Overcome with grief and a sense of a collapsing world, Herod drew his sword and prepared to kill himself. His family and followers dissuaded him. With renewed courage, he turned on his pursuers and, in a fierce battle, drove them off. He then made good his escape to his desert fortress of Masada.

Leaving his family at Masada, Herod made his way to Alexandria, where he embarked for Rome. There the Senate, on the advice of Mark Antony and Octavian, proclaimed him King of Judea. With Roman help, he captured Jerusalem three years later and ruled Judea for 33. His vast building enterprises included expansion of the Temple Mount to its present dimensions and construction of the Second Temple, one of the most magnificent buildings of the ancient world.

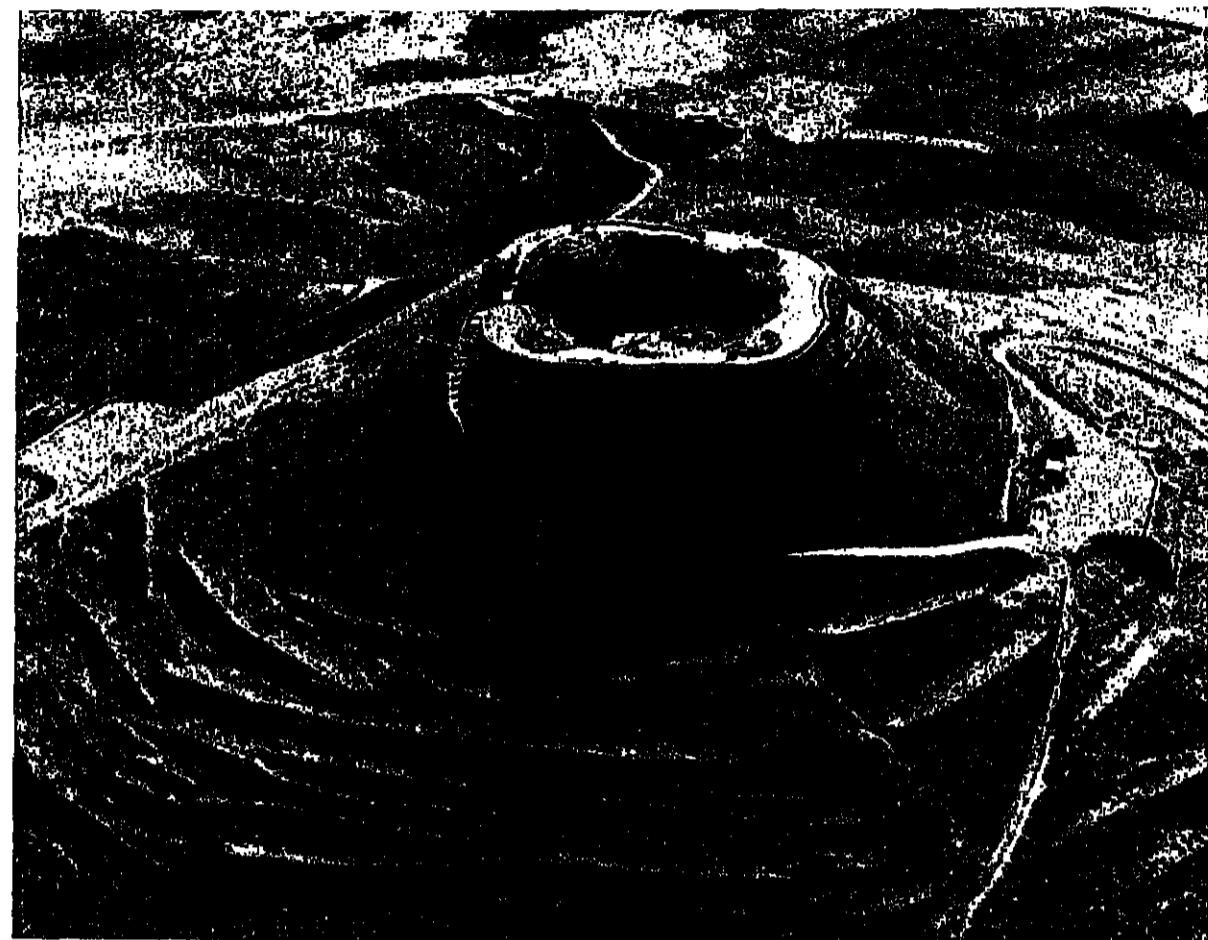
IN ORDER TO commemorate the scene of battle on that fateful day when he lost his mother and earned his kingdom, according to the historian Josephus, Herod raised the distinctive palace-fortress of Herodion near the site. It was thither, at his express wish, that he would be carried for burial after his death in 4 BCE.

Archaeologist Ehud Netzer began digging at Herodion seven years ago and has now come to a number of conclusions that differ both from those of Josephus, who wrote 100 years after the event, and those of modern scholars.

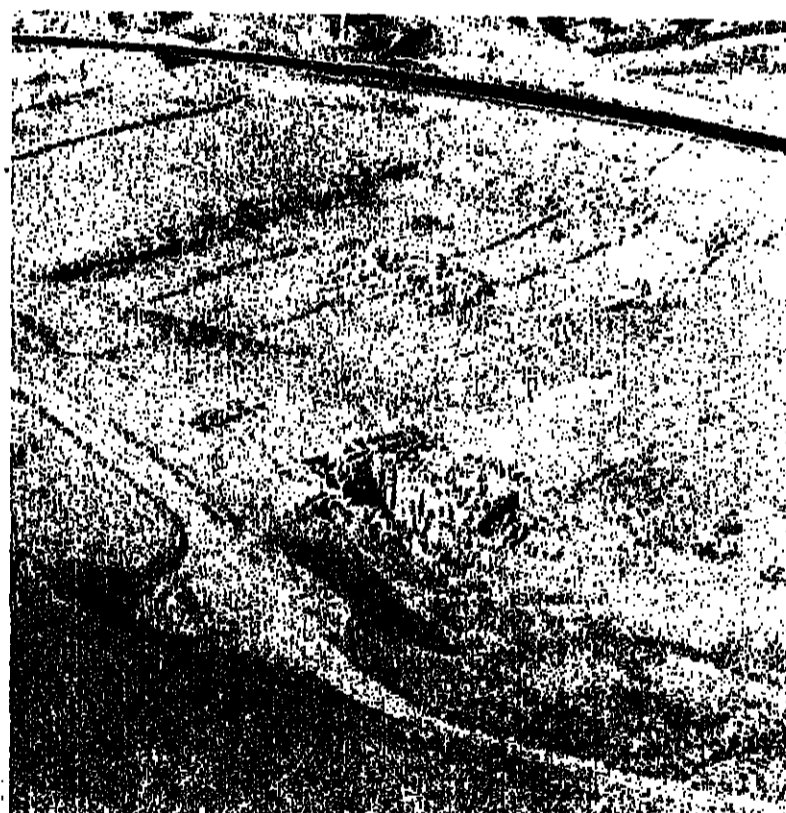
Herodion was not built primarily as a memorial, he believes, but as a totally utilitarian summer palace a convenient three or four-hour walk from Jerusalem. In addition, Herod's burial place is probably not atop the hill of Herodion, says Netzer, but at its foot. He believes, in fact, that he may know now where it is.

It is the top of Herodion that is its most striking feature. Herod's builders had raised the hill by constructing a crown of two massive, circular walls — one inside the other — and then blending this into the natural hill by means of an artificial 40m.-high slope. Inside the hollow cone formed by the circular walls, they built a palace.

IT WAS NATURAL for the attention of archaeologists in the past



(Above) Cone-shaped mountaintop dominates landscape and imagination. But real secrets of Herodion may be found below. (Below) Architect Netzer, and outlines of swimming pool thought part of royal garden. (Radovan (2), Rubinger)



to be drawn to the unusual palace-fortress dominating the landscape. However, Netzer extended his probing to the foot of the hill, where indistinct remains were scattered in the dust. Josephus had written that a small town had grown up there in Herod's time, and as Netzer began sinking test excavations, its extent became apparent to modern scholars for the first time.

Netzer established the dimensions of a large architectural complex extending over 200 dunams, of which 70 were covered with buildings. This built-up area was twice what had been known

before. It was lower Herodion that was the heart of the complex, Netzer says, and not the palace in the cone. The main building in lower Herodion was a large structure which, he believes, served as the court and received delegations. In contrast to this palace, the largest in the Roman world of its day, according to Netzer, the hilltop palace was a modest structure where Herod went to relax and escape from official duties — in fact, a sort of Camp David retreat. The large palace was situated at the northern foot of the hill in a

direct axis with the cone. Lower Herodion also included an enormous swimming pool — a 45m. by 70m. basin with a round pavilion in the centre. Netzer believes that it was surrounded by royal gardens to create a 20-dunam park complex. There were distinct remains of a 800m.-long track, assumed by most archaeological scholars to be part of a hippodrome or horse-race course. Netzer also uncovered the remains of a previously unsuspected 35-dunam stretch of built-up area closing in the complex on the north. The only part of lower Herodion ever probed by archaeologists before was the pavilion in the centre of the pool, which some had suspected to harbour Herod's tomb. Other digs, however, were confined to the cone.

"Most researchers believe the tomb is on the hill because of Herod's persecution complex and the feeling that he would want to be buried in a protected place," says Netzer. "But at that time there was no mystic type of burial in the country. Tombs of the period like Yad Avshalom (in Jerusalem's Kidron Valley) were perfectly accessible."

Herod's hilltop palace was an opulent one or two-storey villa. One of the towers projecting above the cone's walls rose some 40-45m. (equivalent to a 18-19 storey building). Here the royal family could enjoy cooling breezes when the inside of the cone was broiled by a *hamam*. The tower, of which only 16m. are left, also served as a virtually impregnable donjon which would provide refuge if the rest of the hill were captured.

NETZER'S EYE, however, was diverted by the so-called hippodrome. He concluded that the track was too narrow for horse races and when he uncovered a structure at one end of it several years ago, he began to suspect that the complex might have been connected with Herod's funeral.

Josephus describes how Herod's body was borne up from Jericho, where he died:

"There was a solid gold bier, adorned with precious stones and draped with the richest purple. On it lay the body wrapped in crimson with a diadem resting on the head and above that a golden crown and the sceptre by the right hand. The bier was escorted by Herod's sons and the whole body of his kinsmen, followed by his spearman and the Thracian company, Germans and Gauls, all in full battle order.

"The rest of the army led the way, fully armed and in perfect order, headed by their commanders and all the officers, and followed by five hundred of the house slaves and freedmen carrying spices. The body was borne 24 miles to Herodion, where by the late king's command it was buried."

The track might have been constructed for the final ceremony, perhaps lined by Herod's escort as the body was carried past to the tomb.

Last year, Netzer explored what he calls the "monumental building" at the end of the track, but found no sign of burial. He believes, however, that the building could have been part of a burial complex with a royal tomb on either side of it. The sites are still buried in the hillside and Netzer plans to expose them this summer.

"I am assuming the tomb may be there," he says, "although I'm certain that if it is, we will find it looted."

Be that as it may, Herod's tomb, even without golden crown, sceptre or bones would be a major archaeological treasure. □

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

## POST PULLOUT GUIDE

### The Poster

#### MUSIC

All programmes start at 8.30 p.m. unless otherwise stated.

**Jerusalem**  
**THE ARIEL ENSEMBLE** — Michel Boyver, Richard Wolf, violins; Nancy Usher, viola, Nina G. Flyer, cello, Gary Boyver, clarinet. Pargod Pocket Theatre, 94 Bezalel, Monday at 9.30 p.m.)

**GIORA FEIDMAN** — The Clarinetist plays Jewish soul-music. (Khan, Thursday at 9 p.m.)

**CHAMBER MUSIC** — "Contrasts," conducted by David Chen, Helmut Holliger, oboe, English horn; Boris Berman, cembalo, piano. Works by Couperin, Debussy, Schumann, Huber, Beethoven, Schubert, Schumann. (Khan, opposite railway station, Sunday)

**JULIAN BYZANTINE** — Classical guitar. Works by Scarlatti, Giuliani, Albeniz, Berkley, Bach, and others. (Targ Music Centre, Eini Karem, Monday, Special bus from King David Hotel at 7.30 p.m.; Kings Hotel at 7.45 p.m.; Mt. Herzl at 8 p.m. Return trip assured)

**NOON CONCERT** — The Group for New Music. Ranan Eylon, flute, Emilie Berendsen, mezzo-soprano, Louis Rowen, cello, David Bluch, piano. Works by Debussy, Schoenberg, Berio. (Hebrew University, Wise Auditorium, Givat Ram Campus, Monday at 1.15 p.m.)

**PIANO RECITAL** — Ofra Yerushalmi plays works by Liszt. (Hebrew University, Bolgium House, Givat Ram Campus, Thursday)

**ISRAEL BACH SOCIETY** — Works by Bach. Handel, Scarlatti, with Daniel Antarieli, tenor, Amanda Braden, cello, Eli Freud, harpsichord and organ. (International Evangelical Church, tomorrow)

**Double Concert** for organ and harpsichord with Eli Freud and Jan Jensen. Works by Bach, Mozart. (International Evangelical Church, Tuesday)

**MERV AND MERLA** — Spiritual music. (Eary Gallery, 14 King David, tomorrow at 9.15 p.m.)

**CLASSICAL MIX** — With the "Historically Baroque" Works by Telmann, Bach, Vivaldi, Mozart. (Tzavta, 38 King George, Saturday at 11 a.m.)

**MOBILE — VOICE AND DANCE** — Adi Eilat, soprano, Ruth Eshel, dance, Hada Men, choreography. (Israel Museum, tomorrow)

**Tel Aviv**  
**11.11 SERIES** — The Kibbutz Chamber Orchestra, Noam Sherif, conductor, Ofra Albohar, Avraham Leibovitz, mandolin. Mozart: Divertimento K.198, Symphony No. 40; Vivaldi: Concerto for two mandolins.

**TEIPI KUNZ** — Story and songs by Teipi Shavit. (Yoknesm, Sunday at 9 p.m.; Kiryat Blauk, Monday at 4 p.m.; Holon, Tuesday at 4 p.m.; Petah Tikva, Wednesday at 4 p.m.)

**WHAT HAPPENED IN THE LAND OF WHO** — Play for children by Lea Naor. With Hava Albersheim and Avraham Mor. (Herzliya, tomorrow at 11 a.m.)

**STORIES ANAT LIKES BEST** — Play. (Kiryat Aia, Monday at 4 p.m.; BeerSheva, Tuesday at 4 p.m.; Tel Aviv, Beit Hahayal, Wednesday at 8 p.m.)

**ERECH BEBESH ZOUTA** — Play by the Children and Youth Theatre, written by Moshe Ben-Shaul. (Kiryat Haim, Tuesday at 4 p.m.)

**KING FERDINAND** — By Ephraim Sidon. Lesson in democracy presented in theatrical form. By the Children and Youth Theatre. (Eini Karem, today; Nazareth-Eilat, Sunday)

**FLIGHT INTO SPACE** — Play with music movement by the Children and Youth Theatre. (Petah Tikva, Sunday at 9 and 11 a.m.)

**REB NINJA'S TRAVELS TO ISRAEL** — Comedy by the Children and Youth Theatre. (Rishon Lezion, today, Sdotot, Sunday, Arad, Tuesday, Eilat, Wednesday)

**THE PHANTOM LADY** — Play for youth and adults. (Karmot, Sunday at 10 a.m.; Netanya, Tuesday at 10 a.m.; Beerl, Wednesday at 10 a.m.)

**RIVIO — WHAT A LAD!** — Comedy about the problems of adolescence. By the Children and Youth Theatre. For adults and youth. (Holon, today at 10 a.m.)

**THE SNOW GOOSE** — By Paul Gallico. Produced by the Children and Youth Theatre. For adults and youth. (Moshav Goren, Tuesday at 10 a.m.)

**THE COLOURS THIEF** — Written by Hilli Mittelputz. By the Children and Youth Theatre. (Givat Olga, Monday, Pardes Hanna, Wednesday)



Members of the Habimah Theatre in a scene from Yehoshua Sobol's play "Homeward Bound," set in Tel Aviv of 1947.

#### ENTERTAINMENT

##### Jerusalem

**THE BEST OF SHALOM ALEICHEM** — Stories by the famous Yiddish writer, performed by Haim Bernard and Michael Shneider. (King David Hotel, tomorrow at 8.30 p.m.)

**FOLK MUSIC AT TZAVTA** — American, Israeli, Spanish folk. (Tzavta, 38 King George, Thursday at 9 p.m.)

**JAZZ** — (Pargod Pocket Theatre, 94 Bezalel, Wednesday at 9.30 p.m.)

**POETS' STAGE** — Open reading in Hebrew. Poets interested in reading their works are invited. (Tzavta, Wednesday at 7.30 p.m.)

**THE SINAI CONNECTION** — Jazz-rock. (Tzavta, tonight at 11)

**WORLD CUP SOCCER** — Screening of final between Holland and Argentina. M.C. Dan

#### THEATRE

All programmes are in Hebrew, unless otherwise stated.

**Jerusalem**  
**ABOVE AND BEYOND** — Actor Oded Toomi relates some of his mystical experiences and reads excerpts from literary works. (Pargod Pocket Theatre, 94 Bezalel, tomorrow at 8.30)

**BIKO** — Documentary about the death, in a South African prison, of Steve Biko. (Khan, opposite railway station, Monday and Tuesday at 9 p.m.)

**EMMA ZUNG, EL ZAHIR** — Two stories by J.L. Borge, produced by Story Theatre, and presented by Rachel Shor and Shabtay Kenory. (Tzavta, 38 King George, tonight at 9.)

**HOMEWARD BOUND** — Yehoshua Sobol's play set in Tel Aviv on November 28, 1947 — the day of the UN decision on the creation of a Jewish state. Produced by the Habimah Theatre. (Jerusalem Theatre, tomorrow and Sunday)

**THE MURDER OF PIERROT IN THE REAL SCHOOL** — BeerSheva Theatre production. (Jerusalem Theatre, Thursday)

**TERRIFYING TALE** — Based on stories of the Kabbala. Produced by the Khan Theatre. (Khan, opposite railway station, tomorrow and Wednesday at 9 p.m.)

**Tel Aviv**  
**BIKO** — (Tel Aviv University, Thursday at 8 p.m.)

**BOEING EXPRESS** — Comedy by Elio Slego. (Ohel, 6 Bellinson, Wednesday at 9 p.m.)

**THE ENDGAME OF KIRYAT OAT** — Based on the story by John Auerbach and directed by Nola Chilton. About a Kiryat Gai drama circle attempting to produce Beckett's "Endgame." (Tzavta, 38 King George, Monday)

**DRUNKEN ROUND** — By Yossi Mundy. For ages 16 and above only. (Habimah, Monday, Tuesday)

**SIMPLE STORY** — By S. Agnon. Produced by Habimah. (Habimah's Small Hall)

**Other Towns**  
**BOEING EXPRESS** — (Givatayim, Shavit, tonight at 9; Ashdod, Monday at 9 p.m.; Petah Tikva, Tuesday at 9 p.m.)

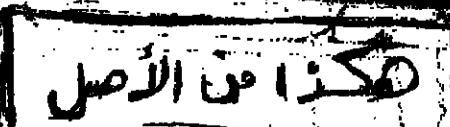
**THE FALL** — (Ma'ale Efraim, tonight; Givat Shmuel, Tuesday)

**FLOWERS FOR A WHITE MOUSE** — (BeerSheva, Tuesday and Wednesday)

**GEORGES DANDIN** — Farce by Moliere. (BeerSheva, Tuesday and Wednesday)

**HELP** — By the BeerSheva Theatre. (BeerSheva, tomorrow)

(Continued on page 10)











# Rumanian rhapsody

THEATRE/Mendel Kohansky

FOLKLORE TROUPES, especially of the "representative" kind, like *Rapsodia Romana* now visiting Israel, create a world of their own. It is a world in which all girls are pretty, pink-cheeked and pearly-toothed, all men are vibrant, vigorous and virile; a world where every day is a celebration, be it a wedding, a national holiday, or simply work in the fields presented as a joyous

activity in which no one sweats, no one gets tired. In the world of folklore troupes there is no poverty, no political or ethnic oppression, no sickness and death. And if old age rears its head, it is the head of a ruddy-faced, jolly old man, of a smiling, silver-haired old lady, the oldest looking on benevolently as the young people engage in courtship games which will eventually

provide them with bonny grandchildren to bounce on their knees. (In an otherwise indifferent folklore show I once saw in Greece, old age was presented in a very witty way. There were those young men engaged in a dance contest, showing off their prowess to each other, trying to outdo their rivals in fancy steps and leaps in the air, twirling sticks, striking the ground with them in loud tattoos. An old man passed, bent double, leaning heavily on a gnarled stick. Showing little reverence for his age, the fellows started to tease him. He tried to beat them off, but they wouldn't let him go. He became very angry, and, throwing away his stick, joined in the dance, out-stopping and outleaping them all.)

BACK TO our Rumanians. *Rapsodia Romana*, the show named after the popular work by the composer Georges Enesco, is a company consisting of 40 dancers, singers, and musicians, and trunks of costumes. It was the costumes I enjoyed most, colourful peasant attire no peasant ever wore, heavily embroidered, shimmering with sequins, hung with tassels and bells, splendid with plumage. In a courtship dance, the men's headgear was appropriately equipped with huge feathers of unmistakably phallic significance, the girls whirled prettily, centrifugal force lifting their skirts to show shapely legs all the way up, much to the delight and loud approval of the male section of the audience. The exceptions in attire were conductor Ionel Budisteanu and singer Stefania Rares, the first in a formal white suit which bore poor witness to the skill of Bucharest tailors, the latter in heavily sequined conventional

dresses that enveloped her ample shape. I would assume that wearing non-ethnic dress signifies their exalted status. We learn from the programme that Mr. Budisteanu is a People's Artist, a high distinction in his country. THE CONDUCTOR, a small, vivacious man with an engaging permanent smile, obviously enjoys himself on the stage, bouncing around, dramatizing the music with broad gestures, flirting with the audience, acknowledging applause with deep bows, his right hand on his heart. At one point in the performance of Enesco's Rhapsody he threw away his baton, and, picking up a violin, proceeded to execute a cadenza of highly complex, filligree passages. With the stage darkened a reddish light concentrating on the performer, the sounds reaching such a high pitch

that they became almost inaudible, the public eventually exploded in a storm of applause. RUMANIA BEING an ethnically heterogeneous country, *Rapsodia Romana* is composed of items reflecting the folklore of different areas: songs from Transylvania, dances from Oltenia, scenes from Moldavia. But the programme is far from being representative and I missed the rich dances and songs from other parts of the country and the people, Magyars from the banks of the Olt river, Slavs from Bukovina, small groups with ancient folkloric traditions such as the Greeks, Albanians, Tatars, and, most significantly, gypsies. *Rapsodia Romana* is on the whole an engaging but not outstanding show, the cast including a number of greatly talented soloists. Stefania Rares is a singer with a

rich, powerful voice and a way with the public. Her songs, obviously belonging to the standard Rumanian repertoire, evoke enthusiastic responses from the predominantly Rumanian-born audience, and she brought the house down when she launched into *Besiana Haba'a* which she sang with impeccable Hebrew pronunciation. The public enjoyed equally the powerful baritone Gherge Turda, though here there was less instant recognition. The one outstanding dancer is a man whose name does not appear in the programme, and who thrilled the public with his astonishingly quick, forceful movements which nearly shook the Mann Auditorium, in a super-macho dance called *calusar*. Another unnamed soloist is a dark-haired young man who plays the zither. Just watching him manipulate the muffled sticks with lightning speed is a fascinating experience. □

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

JERUSALEM RESTAURANTS JERUSALEM RESTAURANTS JERUSALEM RESTAURANTS

### Balalaika restaurant

Russian, French, Continental Food - Kosher

- \* Air conditioned, \* Bar & dancing - Evenings \* Bar and Restaurant
- \* Lunch at 12 - special lunch prices
- \* A la carte dinner 7 pm - midnight

**A MUST EXPERIENCE!**

234 JAFFA ROAD  
JERUSALEM  
Tel. 535487

### PLUS DELIGHTS AT THE JERUSALEM THEATRE

**ASHAFIT**  
NOON - 3 PM  
6 - 11 PM  
CLOSED FRIDAY  
OPEN SATURDAY  
FOR DINNER

**CAFETRON**  
11 AM - MIDNIGHT

HIGH-CLASS RESTAURANT, UPSTAIRS

- A la carte
- Business luncheon
- Group meals (order in advance)

Special offer: "meal + wine" - IL 85 + V.A.T.

\*\*\*

COFFEE HOUSE IN THE LOBBY,  
OPENING ONTO THE VERANDA

- Milchik meals
- Beverages and cakes

\*\*\*

ENTRANCE EVEN DURING SHOWS

20 David Marcus St. Tel. (02) 30078

### The KHAN RESTAURANT

Fish & Meat Specialties  
Finest Continental & Oriental Food  
Excellent Service

Open for Lunch & Dinner  
Major Credit Cards Accepted  
Eat as much as you can at the SATURDAY LUNCH BUFFET  
Traditional Jewish Food  
ALL FOR \$7

Located at the Khan Center  
2 David Remez St.  
(near Railway Station)  
Tel. (02) 719802

### THE CITADEL CHINESE RESTAURANT

The Best SZECHWAN CUISINE  
In an authentic Chinese atmosphere prepared & served by our expert Chinese chefs

Open daily: noon-3.30 pm  
6.30 - 11.30 pm

Airconditioned & centrally heated  
Background Music

14 Hativat Yerushalayim St.  
(Opp. David's Citadel)  
Tel.: 288887

### select RESTAURANT & BAR

Enjoy a lovely Oriental or European meal as part of your Old-City experience, with quick service and moderate prices.

The "king's" chef will prepare your meal in an elegant and luxurious restaurant while you relax in airconditioned comfort.

JAFFA GATE  
Armenian Orthodox  
Patriarchate St.  
Old City, Jerusalem.  
Tel. (02) 283325  
for reservations.

### LEVIATHAN

Exclusive Sea Food Restaurant

Lobster, Calamari, Shrimps  
Variety of Fish Specialties

Open From Noon To Midnight  
11 Rashid St. East Jerusalem  
Tel. 283655

### DAGIM BENI

Eat and enjoy yourself at the most elegant fish restaurant in Jerusalem.  
Polite Service. Reasonable Prices.  
WE FISH OUR OWN FISH!

1, Meshit Yesharim St., Jerusalem  
Opp. Menora Sq. Fully airconditioned.

KOSHER  
Tel. 224493

### Chinese Restaurant

• Szechwan style  
• Special lounge for groups  
• Quick lunch - IL 85  
• Take-away food

OPEN DAILY

Address:  
23 Sultan Suleiman Rd. (Opp. Herod's Gate) East Jerusalem  
Tel. (02) 272052

新堡樓  
TINJIAO  
SINBAD

### The Little Pub

27 Jaffa St. Tel. 228065

- DRAFT BEER
- Mixed drinks
- Hors d'oeuvre
- Background music

Open 8 am - 7 pm for background music, drinks, music, 7 pm - 2 am for pub.

### motzo inn

European Atmosphere  
Moroccan Specialties

Open for Lunch & Dinner  
7 Days a Week

Jerusalem - Motza Junction (5 minutes from Jerusalem)  
Tel. (02) 532100. Open 11 am - midnight

### MASSWADEH restaurant

Unique Oriental & European cuisine, grilled lamb, Arab mezes & mezzes.  
Lunch & dinner group functions.  
Listed by Min. of Tourism  
Tel. 284048

8 Ai Masoudi St., East Jerusalem

please mention THIS WEEK IN ISRAEL when patronizing restaurants

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

JERUSALEM RESTAURANTS JERUSALEM RESTAURANTS JERUSALEM RESTAURANTS

### PIANO BAR RESTAURANT BOUTIQUE GALLERY

OPEN 6 P.M. - 2 A.M.

### THE AMERICAN COLONY HOTEL

nablus road

The old Arab courtyard, cellar-bar and restaurant in this unique hotel provide ideal settings for you to relax and enjoy food and service of the highest quality. Highlights of the week are Tuesday and Thursday nights, when a pianist plays in the bar, and the famous buffet lunch on Friday and Saturday. Please ring 282421 for reservations.

### MARINA CHINESE RESTAURANT

KOSHER CHINESE CUISINE AT THE

PRESIDENT HOTEL  
JERUSALEM  
Lunch & Dinner  
1-3 pm, 7 pm - midnight  
RESERVATIONS:  
PRESIDENT HOTEL

3 Ahd Ha'am St. Tel. (02) 31273

every saturday evening...  
dinner dance and show with top entertainment in the hamsah grill

for reservations  
tel: 02-536151  
Jerusalem Hilton

### Palmachi restaurant

Pleasant Atmosphere \* Airconditioned  
The Best of Oriental & Israeli Specialties

Open Nonstop 11 am - 11 pm  
Listed by the Ministry of Tourism  
13 Shamal St., Jerusalem Tel. (02) 234784

### RESTAURANT CHEZ SIMON

Chez Simon

YOUR PERSONAL HOST • Finest Continental Specialties  
ASAP, offers you Warm Atmosphere With Background Piano Music  
NOT APPETISERS • Excellent Service  
WITH COCKTAILS • Special Meeting Rooms

Open for Lunch & Dinner  
15, SHAMAL ST., JERUSALEM. Tel. 225802

### EBELATH

Great Music  
Jazz  
Tuos. & Thurs. nights  
Piano Nightly  
Serving: American Steaks, Sandwiches, Homemade Soup,  
from noon to 2 am. Sat. open at 7 pm  
Happy hour 4-7 pm  
20% off on drinks & free snacks  
Tel. (02) 225491  
28 KING DAVID ST., JERUSALEM

### CHUNG HWA

CHINESE FOOD AT POPULAR PRICES.  
OPEN FOR LUNCH & DINNER - 7 DAYS A WEEK.

tel. 02-422746  
1 zangwili st., kiryat hayovel (near gas station, 200 m. from holland sq.)

### Savion

Fish restaurant, garden cafe, fresh fish daily, wines, cheese bar. Open 9 am - midnight.

12 Aza Street cor. Ben-Maimon St.  
Jerusalem, near Kings Hotel  
Tel. (02) 32813  
KOSHER

### LEO BRUMMER

(former owner of Leg's Roshviva)

KOSHER hungarian speciality

Call 228853  
42 Jaffa Rd., 2nd floor, Zion Sq.

### Shlomo dagim

KOSHER FISH RESTAURANT  
Large variety of fish, specialties - couscous  
Excellent service - reasonable prices  
Airconditioned

27 Salomon St., Jerusalem  
Center of city - parking available  
Tel. (02) 233631

### MISHKENOT HAROIM

RESTAURANT - COFFEE SHOP  
A la carte offering of international cuisine. Enjoy the unique panoramas of Jerusalem, the Judean Desert and the Dead Sea. Tel. (02) 717666  
East Talpiaz behind Govt. House.

### FUN TEA HOUSE

Piano Bar with famous singer David Dor  
9 pm - wee hours, show at 11 pm  
31 Measfat Yeharim St.  
(cor. 17 Agrippas)

### Haasan Afendi Arabi Restaurant

\* Oriental atmosphere  
\* Best Eastern food & lamb dishes  
3 Rashid St. Herod's Gate, behind post office, East Jerusalem, Tel. 283599  
\* Listed by Ministry of Tourism

הכרזה מן האל



# Tragedy at the Citadel

ON THE TOWN / Haim Shapiro

JERUSALEM has more sites for staging shows than one could imagine, says Avital Mossinsohn, director of the Jerusalem Theatre and organizer of the Spring in Jerusalem Festival whose programme was approved last week.

Perhaps the most outstanding of the possible venues is the Citadel, at the foot of David's Tower, where Herodian foundations lie below Crusader and Mameluke walls and towers. The imposing framework will be used by New York's La Mama theatre for modern versions of three Greek tragedies: *Trojan Women*, *Medea*

and *Electra*.

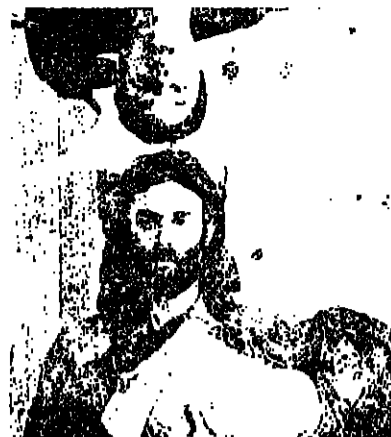
Another new hall for public performances is that of the Hilton Hotel, where two jazz musicals will be presented in a cabaret atmosphere. Mossinsohn stresses that although wine will be served as part of the entry fee, tickets will cost only IL100. The average price for a ticket to the festival will be IL90; the top price will be IL120 for a fully staged version of *The Barber of Seville*.

One site that will not be used this year, despite its success last year, is the Sultan's Pool, at the foot of Mt. Zion. Last year's star-studded Independence Day con-

cert there was so successful that the area is to be developed into a permanent performance site, says Mossinsohn. But he adds that its role as a park will not be forgotten and the stage will double as a children's play area.

Nor have the organizers of the Spring Festival forgotten their promise to bring entertainment to all parts of the city. About 100 free street performances will be provided this year, most of them by companies from abroad. Another innovation is that some of the street entertainment will take place outside hotels, as a special gesture towards visitors.

Three organizers of special tours to festivals — two from the U.S. and one from Canada — have already written to arrange bookings. For the period that the festival is running, notes Mossinsohn, visitors to the city will be able to choose between two to four events each night.



New York's "La Mama" Theatre will present "Medea" during this year's Jerusalem Spring Festival.

Appearing in the schedule are two avant garde theatre groups from France, players from the Royal Shakespeare Company, two plays from South Africa, soloists from the Royal Danish Ballet, and

the Jubilee Singers from the U.S. Just last week, word came that the British hit play *Habemus Corpus* (written by Alan Bennett and directed by Keith Michel) will also be staged here. The organizers have also recently received confirmation that Charles Aznavour will appear.

Meanwhile, it is learned, the Israel Festival is continuing to operate. In contrast to the popular priced Jerusalem event, prices for this festival last year averaged at IL200 and halls were often empty (the result was an IL10m. deficit).

Rumours are also afoot that Tel Aviv will again this year try to steal the capital's thunder with its own spring event, using many of the same groups that come to Jerusalem.

However, Mossinsohn promises, most of those coming have agreed to appear only in Jerusalem. □

# Choosing Israel's Eurovision entry

MEDIA WEEK  
Nechamah Golomb

THIS WEEK we see the start of an eight-part series, *Emile Zola* on conscience humane. Based on a book by Armand Lanoux, it describes the last seven years of the writer's life, during which

time the Dreyfus trial took place. Part one (Friday, 21.20) opens in Paris in 1895 and introduces us to Zola, his wife Alexandrine, his mistress Jeanne, the writer Alphonse Daudet and his younger brother Leon. Bernard Lazar, a Jewish admirer of Zola, is sure that Dreyfus was arrested under false pretences simply because he was Jewish, and he informs the writer that Dreyfus's "confession" was invented by the newspapers.

On Saturday night (21.00) the Israel Song Festival will be telecast live from Binyonel H'Goma and the winning song of this, the 15th, festival will be Israel's entry in this year's Eurovision song contest. The festival will also be broadcast on Radio 2nd.

"The Fryer's Tale," this week's episode of *Trinity Tales* (Sunday, 22.00) is based on Chaucer's *Franklyn's Tale*. Arthur — a



Gerald Harper tells "The Fryer's Tale," in this week's episode of "Trinity Tales." (Sunday: 22.00).

seven-stone, bespectacled weakling — has a hopeless passion for Dorothy, wife of a West Riding property magnate who is a director of the Trinity Club.

WOODY ALLEN fans shouldn't miss *Big Screen, Little Screen* (Monday, 20.30) which will be devoted to the films of this Jewish actor, director and script-writer. Excerpts from *Sleeper*, *Bananas*, *What's New Tiger Lily?*, *Annie Hall*, *Play It Again Sam*, *Love and Death* and other movies will be screened during the half-hour programme.

Later that evening we will have the chance to see *A Subject of Struggle* (21.30), a dramatised documentary on Red China. Following authentic transcripts, the programme reconstructs a day of struggle during Mao Tse-tung's Cultural Revolution. The events of that day provide a rare view of China from the inside.

HAVING heard the recording of Don McLean's concert in Israel on Army Radio last week, and on Radio 2nd the week before, we can now see it on our idiot boxes on Tuesday (21.30).

"A Suitable Marriage" is the title of Wednesday's episode of *Upstairs Downstairs* (20.00). A handsome young German baron, Klaus von Rimmer, is seen as an ideal husband for Elizabeth, until Mr. Bellamy begins to suspect him of being a spy.

Honky Tonk later that evening (22.00) is about a con man who roams the Wild West getting involved in outlandish schemes. The fun begins when he learns that it takes a con man to con a con man.

This week's English Language Drama (Radio 1st, Friday, 23.00) is entitled "Dear Love." It tells the story of Robert Browning's courtship of Elizabeth Barrett. Jill Balcon and Martin Jarvis play the leading parts. □

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

RESTAURANTS      JERUSALEM      SHOPPING      JERUSALEM      SHOPPING

*Handy Restaurant of Jerusalem*

**Ben Kerem**  
RESTAURANT & BAR - מוסדון  
רחוב שלמה 9, ירושלים  
Tel. 243175.50

**THE GATE**

While in Jerusalem buy your gifts at THE GATE. We have the greatest variety of the most exclusive Arts and Crafts by the best Israeli artists and craftsmen.

- \* GOLD AND SILVER
- \* JEWELRY - DIAMONDS

YOU WILL HAVE FUN SHOPPING AT THE GATE BY DAY OR BY NIGHT

20% REDUCTION ON FOREIGN CURRENCY  
SEE YOU IN THE OLD CITY OF JERUSALEM  
Jaffa Gate, Tel. 288610.  
P.O.B. 1362, Jerusalem

Listed by the Ministry of Tourism. Open from 9 a.m. through 7.30 p.m.

**MANILA-MANILA**

**ISRAEL gateway to ASIA**

Persian copperware, brass and turquoise giftware, antique pots, jewelry in silver, handblown glassware, Kashmir carvings, antique silk hangings and porcelain from China, capiz shell chandeliers from the Philippines, kimonos and batik gowns, bamboo baskets....

at **MANILA**  
33 King George St. (opp. Govt. Tourist Office). Tel. (02) 228298

**THE RAMADA SHALOM HOTEL**

**SASSON GRILL ROOM**

offers an outstanding kosher cuisine. Our chef will prepare your dinner with a delicate touch of experience and fine taste. From the superb selection of hors d'oeuvre to the complimentary finjan — each course will delight you.

INTIMATE DINING AT ITS BEST!

**MERCAZ HASHAI**

- \* Precious & Exclusive Gifts
- \* Food Service Sets
- \* Jewelry, Crystal & More...

**LARGE DISCOUNTS**  
CLAL CENTER  
Shop No. 236  
Entrance from Kol Yisrael Choverim St.  
Open daily 10 am-1 pm, 4-7 pm  
Fri. 10 am-1 pm

**JULIA**

Italian and French Vogue

Classical Style in an Elegant Atmosphere

Clal Center  
3rd Floor, Store No. 320  
Tel. (02) 240335

**mami**

MAMI wants you to save your money at Shop No. 215 at the Clal Center in Jerusalem (above Bank Hapoalim). WHO IS SHE? MAMI is a swap and thrift shop dealing in everything. LIKE WHAT? She buys, sells and takes on consignment clothing, ornaments, furniture, knickknacks — you name it! MAMI is open every day, except Friday, 10.30 am-1 pm & 6.30-7.30 pm. Be good — Visit MAMI!

**min hamuchan**

Enjoy the home-style foods of the superior chef in the restaurant or on a "take out" basis.

**GLAT KOSHER**  
Jerusalem Chief Rabbinate Supervision  
Tel. 02-38945  
19 Karan Kayemet Street.

**SELECTED TOYS**

Original presents for children (of all ages)

We speak your language

11 Karan Kayemet Street, Jerusalem

**BAZAAR ZAR**

Antiques, Copperware, Porcelain, Crystal, Pictures, Jewelry

8, Shamai St., Jerusalem

Central Restaurant **GERLITZ**

**GLAT KOSHER**  
Israel Rabbinate Approved  
18 Mithel Israel St., Gush Dan  
Tel. 28-4342  
Buy coupons for Shabbat meals and holidays in advance

**TAMAR**

Your gift shop in the center of Jerusalem

**RELIGIOUS ARTICLES - JEWELRY - ARTS & CRAFTS**

Special discount on large purchases  
37 Jaffa Rd. Tel. (02) 232823

**Gifts & Souvenirs**

For 40 years Jerusalem's favorite gift shop

4 Karsh St. (behind main Post Office)  
Tel. 221612

**RTV oodi**

ancient roman glass jewellery - choicest israeli arts & crafts inside old city walls jewish quarter bnei majate square, opp. bpt rothschild open 9 am-7 pm non-stop

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

JERUSALEM      SHOPPING      JERUSALEM      SERVICES      ART GALLERIES

**furs duty free**

\* MADE-TO-MEASURE OR READY-MADE AT FACTORY PRICES

Visit Scharf's Furs Ltd. — Israel's biggest fur exporter for exclusive styles direct from the manufacturer at considerably cheaper than world prices.

Phone 02-715121, 2 for free transportation

**SCHARF'S FURS LTD.**  
11 Rivka Street  
Talpiot, Jerusalem

**Yaacov Heller**

Sculpture & Jewelry

**STUDIO II**

22 King David St. (near King David Hotel)  
Tel. 233235

Open: Sunday-Thursday 8 am-10 pm  
Friday 8 am-2 pm, Saturday 7-10 pm

Gold, Silver & Diamonds  
Exporter & Retailer

**Yehuda tours**

Obliging licensed guide  
Air-conditioned car  
Pay by car, not per person  
Regular touring tours or your own routes

**siniel tours**

5-day Camping Safari Tour to Sinai  
FULL-BOARD - KOSHER  
ONLY \$100

Open 8 am-8 pm    23 Hillel St.  
Tel. (02) 227740, 233147

**ole Arta Gallery**

Large Selection of Best of Israeli and International Painters and Sculptors

Open Sun 11 am-10 pm, 12-10 pm, 11-8 pm, 11-12 pm  
4 Arava St. Jerusalem, Tel. 02-277819

**ESTHER ZEITZ**

Yemenite Hand Embroidery Workshop

fine quality reasonable prices  
14 Bezalal St. (cont. of Ben Yehuda St.)  
Tel. 231102

**Antique 1810**

Gold Jewelry Judaica Antiques  
Open daily 9 am-7 pm  
10 Ben Yehuda St.  
Tel. 222276 (after hrs. 712711)  
Major Credit Cards honored

**TOVIA BIER**

REAL ESTATE BROKERS

8 Karan Kayemet St.  
Rehovim, Jerusalem  
Tel. 39784, 59821

FLATS, PLOTS, HOUSES & SHOPS!

**SAFRAL GALLERY**

RUBIN \* CHAGALL \* SHARIR  
BAK \* MIRO \* KIKOINE \* WEILL

17 Shlomzion Hamelka St.  
Tel. (02) 221294, 240887  
Res. tel. (02) 61082

King David Hotel, tel. (02) 231723  
Plaza Hotel, tel. (02) 228103, ext. 3318  
In Tel Aviv we are on Gordon Street

**hahn toys**

Israel & Foreign Quality Toys from All Over the World

Pleasant — Nipper — Play Skool  
Fisher Price — FIMO Modelling

7 Shamai St. (opp. Orion Cinema)  
Tel. 02-222034

**DAVID MOONSHINE REAL ESTATE**

25 KING GEORGE ST.  
JERUSALEM TEL. 02-243098

**DAVID MOONSHINE REAL ESTATE**

25 KING GEORGE ST.  
JERUSALEM TEL. 02-243098

**Ruth JEWELRY & GIFTS**

Large selection of gold and silver souvenirs and religious items. We specialize in gold and silver name necklaces and rings.

11 OR VALUE & RELIABLE SERVICE  
8 King George St., Jerusalem, Tel. 22 20 26

Proprietors: Steve & Israel Shiman  
Listed by Ministry of Tourism

**JERUSALEM HOUSE OF QUALITY**

Exhibition & Sale of Jerusalem's Craftsmanship

12 Hebron Rd., Buses Nos. 4,6,7,18  
Tel. 717430, 715100

**ZIMUKI REAL ESTATE**

Apartments, Plots, Businesses & Building Consultation

10 Luzz St. (next to Arnon Cinema)  
Tel. (02) 222452, 228768

**HAVE A FOOTHOLD IN ISRAEL!**

FOR SALE  
Duplex garden apartment, 5 1/2 rooms (176 sq. m.)  
Kiryat Shalom, IL 2,800,000 + VAT.

**ANGLO-SAXON**  
REAL ESTATE AGENCY LTD.  
100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000

**A.Klein**

Manufacturers of high-quality olive wood articles, promotional items, including genuine mitzvot: —

34 Bar Han St. Tel. (02) 280992  
Open daily 8 am-5 pm

**Esther Doron**

Objects of Art and Jewelry  
Antique and Modern

Open 9:00 am - 1:00 pm  
1:00 pm - 7:00 pm

9 Shlomzion Hamelka St.  
Tel. 22-528 Jerusalem

**largest selection of printed T-shirts in the Middle East.**

Special orders for your group • Express service

Address: 14 Ben Hillel St. and at Central Bus Station (next door to Shalom)

Also in Eilat, Tel Aviv, Petaqah Tikva, BeerSheva.

**PRIVATE MEDICAL CARE**

- private nurses for post-operative patients in hospital & at home
- institutions & social organizations
- travel agencies requiring medical escort & tourist campervan

Tel Aviv (03) 737847  
Jerusalem (02) 68879

מקדון מן האל







# Camera boom

CURTAINRAISERS/Catherine Rosenhelmer

ENCOURAGED, perhaps, by the success of several of last year's productions, the Israeli cinema industry seems to be entering a boom period, with a record number of new local productions now at shooting or editing stages.

Boaz Davidson's *Lemon Popicle*, broke all records and, seen by some 1,211,000 Israeli cinemagoers, can claim the distinction of being the most popular film of all time in this country.

*Penny Israeli*, in which Davidson played an acting role, attracted 680,000 viewers last year, while *Halakha*, directed by Avi Nesher, a newcomer to the business, was seen by half a million. Both Davidson and

Nesher are now hard at work on follow-ups to their recent hits. Boaz Davidson's sequel to *Lemon Popicle*, *Going Steady*, is now well under way, though Anat Atmon, who played one of the leads, has "defected" to Avi Nesher's new *Dizengoff 99*, for which shooting has just commenced.

United Studios, a link-up of the former Herzliya Studios and Berke Pathé, are currently busy on the processing of no less than eight local films. In addition to *Going Steady* and *Dizengoff 99*, there is *The Link Rites*, a first effort by director Ilan Moshenson, and *Lead Writer*, directed by Avraham Hefner, starring Oded Kotler, Tal Netiv and Etlie Zabko.

Also being processed are *Ho Suzanna*, a Canadian-French-Israeli co-production being filmed in Eilat. *Land of Milk and Honey*, is a German-Israeli documentary about Israel's sights and people.

Haim Topol's ambitious *Genesis Project*, and audio-visual, educational record of the whole Bible, is progressing steadily, and filming of some of the New Testament sequences is now under way.

Zeev Revach, whose *Little Shraga* was well received recently at a film festival in Miami Beach, is now starting work on a new film, provisionally titled *To Cost No More*. It's Revach's usual style of family comedy, skirting lightly over familiar social issues and with a fair measure of non-porno sex interest. Revach, directing his own scenario, also plays the lead role, Sasson, Geula Nomy as his wife. He is a bus driver, she a hairdresser; they live in South Tel Aviv and, after six years of marriage are still childless. The



Jo Cortez and Lea Orsher in Amos Kollek's film "Don't Ask If I Love."

reason: his social-climber wife refuses to bring up children in a slummy suburb. Finally she gets her way, but the stork fails to appear. A fertility expert recommends that they try conceiving at regular hours each day, and the film romps happily on its way, aided and abetted by the clients at the hairdressing salon and Sasson's bus passengers.

Planned for the near future, report United Studios, are a new film by George Ovadia and two Israeli TV series — one on Zionism, the other on Sinal Beidun.

From other sources, we hear that Amos Kollek's *Don't Ask If I Love* is to be released in March. It stars Sylvie Labrington and Jo Cortez, with Yossi Yadin, and Shraga Harpaz among the Israeli actors. The music was written by Nurit Hirsch, with songs by David Broza and Josie Katz.

David Avidan's new film, *Pressure*, is a docu-drama concerned with the roots of Arab-Israeli discord at the turn of the century. Avidan's production company, Thirtieth Century Films, has tried to make contact with the Egyptian government, via its embassy in London, in order to get permission to shoot parts of the film in Alexandria, or even to set up a co-production arrangement. But, says Avidan, "Any possible contacts and cooperation have been frozen for political reasons, and will be renewed immediately after the signing of the Camp David agreement — if it is signed."

Most of Avidan's casting has been completed. Yoram Gal is to play Boris Kaldem, the first playboy of Little Tel Aviv, and Shraga Harpaz among the Israeli actors. The music was written by Nurit Hirsch, with songs by David Broza and Josie Katz.

David Avidan's new film, *Pressure*, is a docu-drama concerned with the roots of Arab-Israeli discord at the turn of the century. Avidan's production company, Thirtieth Century Films, has tried to make contact with the Egyptian government, via its embassy in London, in order to get permission to shoot parts of the film in Alexandria, or even to set up a co-production arrangement. But, says Avidan, "Any possible contacts and cooperation have been frozen for political reasons, and will be renewed immediately after the signing of the Camp David agreement — if it is signed."

Brenner, Blalik (in his younger days), General Allenby, General Hill, Hassan Bao and Jamal Pasha. Hebrew-speaking actors interested in being auditioned should call 03-251678.

FROM THE MAKING OF films to the screening of films. The Dan Accadia Hotel has just announced the opening of its members-only cinema club. Set up by Louis Chiswick, for many years director of United Artists in Israel, Alan Flans, an expert in video projection and screening, and Ami Federman, manager of the Dan Accadia, the club aims to fill what its founders consider a lack of entertainment facilities in the Herzliya Pituah area.

The cinema has 150 seats and the idea is to show a different film on Thursday, Friday and Saturday of each week, at 7.30 and 9.30 p.m. and at 9.30 and 11.30 p.m. on Fridays, with additional matinees

for children. Where possible, the film's creator, director or actors will conduct a symposium after the show.

This weekend's movie is *Out of Season*, with Vanessa Redgrave, Cliff Robertson and Susan George, and next week's *Proudhence*, starring Dirk Bogarde and John Gielgud. On February 8, the club presents the Israel premiere of *The Boys from Brazil*, with Gregory Peck, Laurence Olivier, Lilli Palmer and James Mason.

Membership fees are IL850 per person for six months, and an additional IL30 entrance charge for each film, which probably gives the club's exclusive screenings the proud distinction of being the most expensive movie shows in the country.

Another new comedy from the Popular Theatre is *Boeing Express*, written by Eli Sngi, starring Ariel Asherov, Ariel Furman and Miri Zamir. This is an Eli Al story without a strike — a romantic situation comedy about a pilot and his three stewardess girlfriends, from Altalia, TWA and El Al respectively.

ON THE LIGHT entertainment scene, Avraham Deshe's *Popular Theatre* will shortly be launching a new comedy, currently running

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

TEL AVIV RESTAURANTS TEL AVIV RESTAURANTS BY NIGHT

**MANDY'S DRUGSTORE**  
Open 12 Noon till 2 am  
**STEAK & BREWBURGER**

AMERICAN & INTERNATIONAL KITCHEN  
206, DIZENGOFF ST.  
Tel. 234304

**Gourmet Dining at the Ambassador Grillroom**

Superb Variety of Meat & Fish, Flamed at Your Table.  
A Totally "Ambassadorial" Experience.  
Daily, except Friday, 7-11 pm.

145 HAYARKON ST., Tel. 294422

diplomat hotel tel-aviv

**YOEL SHARR'S OMAR KHAYAM**  
Kikar Kolumin, Old Jaffa  
Tel. 825865, 829336, 920318, 837800

**YOEL SHARR**  
Israel's Foremost Pianist Entertainer

- Open nightly 9.30 pm
- Showtime 10.30 pm
- Authentic atmosphere
- Light snacks
- Fully air-conditioned

Reservations at your hotel and travel agents.

Listed by the Ministry of Tourism

**Ristorante Vittorio ★★★★★**

In the atmosphere of a Mediterranean Fisherman's Inn you are offered such Specialties as: Shrimps, Calamari, Lobster, all types of Meat and much more.

24 Yirmiyahu St., Tel Aviv Tel. (03) 451267  
Open for Lunch & Dinner, Sun.-Fri. (Sat. from 7 pm)  
American Express & Diners Club Credit Cards Accepted

## This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide

TEL AVIV RESTAURANTS TEL AVIV SHOPPING TEL AVIV

**Life Lights Up**

at the **Tel Aviv-Sheraton Hotel**

**The Twelve Tribes**

Tel Aviv's very special private member club.

**AMAZING!.. plus tasty and pleasant**

Free membership for Tel Aviv Sheraton guests during their stay. For foreign guests at other hotels, please call for entrance requirements.

**KUMKUM**

Every morning a lavish Israeli buffet. For lunch and dinner choose from international favorites, Oriental options, Jewish and Israeli dishes, and very American specialties.

**SHERATON LOBBYLounge**

Beautiful music. Beautiful views. And beautiful girls serving flaming, whiskied specialty coffees and lots of unusual good things to eat.

Hot and cold Shabbat Buffet - Every Friday evening. Every Saturday afternoon.

Light up your life at the Tel Aviv-Sheraton  
115 HAYARKON STREET, TEL AVIV, ISRAEL. TELEPHONE: 286222

**BEST RATSON**

DINE ON TRADITIONAL MIDDLE EASTERN CUISINE IN WARM ORIENTAL ATMOSPHERE - OR LINGER OVER COFFEE AND CAKES.

OPEN EVERY DAY 8 AM TO MIDNIGHT.  
5% Discount upon Presentation of this ad

73 Ben Yehuda St. Tel-Aviv Tel. 235607

**DUTY FREE IN FURS**  
BY **Perednik**  
"Haute Couture"

48 Ben Yehuda St. Tel Aviv. Tel. 284943  
Factory and Fashion Room, 5 Bograshov St. Tel Aviv. Tel. 236187, 231969  
Recognized Promoter of Tourism

**SINGING BAMBOO**

**the chinese restaurant**

317 hayarkon st., tel aviv  
tel. 451282/3, 468785  
open for lunch & dinner  
12.30 pm - 12.30 am

**PIZZERIA-TRATTORIA Casa Alta**

The Real Italian Kitchen  
We'll Make You Feel at Home

Taste the Best Pizzas, Cannelloni, Lasagna, Fettuccine, other Italian Specialties & our excellently prepared seafood.

Open for lunch & dinner.  
Diners Club & American Express credit cards accepted.

38 Shtomo Hamelech St. (cor. Fishman St.)  
Tel. 238856

**JACKY ONASSIS**  
Szechwan Cooking  
Your host Jacky Ronen  
Catering & Home Delivery Service

Tel Aviv 52 Chen Blvd.  
Tel. 262922  
Open for Lunch & Dinner

Seafood is our specialty

**PECTOPAL Berezka**

The Best Russian Restaurant in Tel Aviv  
Wonderful food, musicians, dancing and atmosphere  
Business lunch - 4 courses for only IL 65  
Open daily 1 pm - 2 am

77 Ben Yehuda St. Tel Aviv  
Tel. (03) 230000

**zafon** restaurant

Your personal hosts Lily & Ori  
Original French food which is made on the spot to your order, in an intimate atmosphere.

Open daily for lunch & dinner (closed Friday evening). Fully air-conditioned. Background music.  
129 Ibn Gvirol St. Tel. (03) 242854.

**Now You Can Dine At The Top of Tel Aviv**

Come and enjoy superb dining and the most magnificent view in Tel Aviv. All at the top of the exclusive American House. This is 200 meters from your hotel. Continental cuisine and traditional service. Cocktails, soups and Friday's major credit cards accepted. Reservations are requested.

**AMERICAN HOUSE**  
Rooftop Restaurant

DINING IN THE SKY  
Continental Cuisine  
Cocktail Lounge & Bar  
35 King Saul Blvd.  
Tel. 262505, 261963  
KOSHER

**SHALDAG INN**  
SEAFOOD RESTAURANT  
Mediterranean Fish Specialties  
Frutti di Mare

Tel Aviv, 256 Ben Yehuda St., Tel. 445465

**HUNGARIAN RESTAURANT (KOSHER)** Serving traditional HUNGARIAN dishes:  
Goose & goose liver  
Varied goulash dishes  
Stuffed vegetables & veal at popular prices

Open noon-10 pm, Closed Shabbat.  
84 Nes Ziona St. (next to Mograbi Sq.), Tel Aviv Tel. 52855

**casa del sol**  
BEST MOROCCAN FOOD IN ISRAEL

Moroccan cooking and French cuisine  
Friday night dining and dancing  
Garden parties arranged. COUSCOUS BY WEDNESDAY  
Open for lunch & dinner daily except Sunday.  
Gaza Road, Givat. Reservations: Tel. (03) 944269

**AMAZING!.. plus tasty and pleasant**

Dine on fine European cuisine. Delicious seafood: Shrimps, Calamari, Crabs and Lobster in the warm ambience of intimacy and soft music. Lunchtime ask for our fish and chips.

Open noon-11 am, closed Sun.  
MA Restaurant, Tel Aviv  
270 Hayarkon St. Tel. 448806

**SIAM GALLERY**  
Arts of the Far East

- Specialist in Southeast Asian antiques
- ULTRA nickel bronzeware from Thailand
- Thai porcelain
- Silk fabric - hand-woven pillow covers, scarves and lengths of 100% pure Thai silk

Tel. (03) 294126  
112 Hayarkon St. (corner Mapu St., between Sheraton and Dan hotels)

**A FEW KINDS OF MEAT and CHEESE**

Salad-Wines  
Most Flesher is your host  
Open 8 pm-1 am  
2 Pinesha St. (between Dizengoff & Old Jaffa)

**JEWELRY AND DIAMONDS**  
WEINGROWICZ BROS. LTD.

**Collection**  
Quality diamonds set in our own designed gold settings

12 ARNON ST. (OPP. PLAZA HOTEL). TEL. 229247

**The U Club**  
Enjoy pub, snacks and brunch in a cosmopolitan atmosphere at UMANI'S

Open 1 pm - 1 am  
536 Dizengoff St.

**book zhuk**

- \*Paperbacks
- \*Fiction
- \*Non-Fiction
- \*Professional Literature in all subjects

AT BARGAIN PRICES

WE BUY AND SELL USED BOOKS

please mention THIS WEEK IN ISRAEL

What's happening today, tonight, tomorrow  
Use "THIS WEEK IN ISRAEL" and plan your stay.

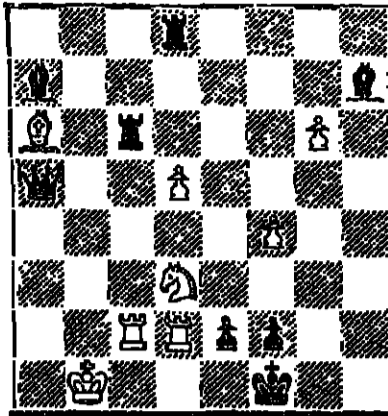
FRIDAY, JANUARY 28, 1979

מקדון האל



**CHESS**  
**Eliahu Shahaf**

Problem No. 7888  
**J.HAYMANN, Pardosa Ilana**  
1st prize, Problemblod, 1978



White to move.  
Kb1, Rc2, Rd2, Ba6, Nd3, Pd6, f4, g6, (8)  
Kf1, Qe5, Rc8, Rd8, Ba7, Bb7, Pc2, L2, (b)  
Helpmate in two (H. 2x)  
Two solutions

**JRAN HAYMANN** scored an outstanding international success by capturing first place in the strong tourney of the Dutch bi-monthly. It was one of the many successes achieved recently by Israeli composers abroad. We remind readers that in a helpmate, it is Black who begins and helps White mate in the stipulated number of moves.

**SOLUTIONS.** Problem No. 2898 (Van Teta). 1. Kd4 Nc6 2. Nc5 d5 4. Kd4 d4. Kc6, and win! 1. Nc7 Kc6 2. Nc7. Draw! 1. - Kc7 2. Kd4 Kd4 3. Kc6 Kc7 4. Nc5 Kc6 5. Kc6 Kc6 6. Kc7 d5 7. Kc6 d4 8. Nc7; 2. Nc7 d5 3. Kd4 Kd7, draw; 3. - Nc7 d5 4. Kc6 Kc7 5. Kc6 Kc6, draw; 3. - Kc7 d4 5. Kc6 Kc7 6. Nc5 Kc6 6. Kc7 7. Kc6 Kc6 8. Kc6 Kc6 9. Kc6 d4 10. Nc7; 4. Nc7 Kc6, draw.

**USSR CHAMPIONSHIP 1978**

IS THE NUMBER 15 unlucky? Alexander Beliavskij stayed on the 18th floor of the Iveria hotel in Tbilisi and in the 18th round played Oleg Romanishin. But luck seemed to be with him.

**O. ROMANISHIN** A. BELIAVSKIJ 1. d4 d5 2. e4 e5 3. Nf3 Nf6 4. e3 Bg5 5. Be4 e6 6. 0-0 7. Ne5 e5 8. Bc5 Bc6 9. d4 Qd1 10. Rd1 Bf3 11. g3 Bc2 12. b3 Nbd7 13. f4 Kc7 14. Bf1 Ra8 15. Bg3 Bc4 16. Ne2 Re7 17. Kf1 Rb8 18. Bb5 b5 19. a4 b4 20. Ra4 a5 21. Baa3 Baa3 22. Ra3 Nc4 23. Nd4 Nc4 24. Ra4 e5 25. b4 Re4 26. h5 Kf8 27. Be4 Ne4 28. Kg2 Nc5 29. Kf1 Nc6 30. Rf4 Rf4 31. Kf2 Rb4 32. Ra7 Rb2 33. Ra6 Kf7 34. Re8 Ne7 35. Re2 Rf1

of 18.41, 19 Kc6 42. Rf8 Kc4 43. Rf7 Rb4 44. Kf1 h6 45. h4 Kg4 46. Kh5 hg 47. hg e4 48. g6. Black resigns.

**BORIS GULKO**, one of the two outgoing champions (the other one: Y. Dorfman) was only able to tie for the 10th place. His victory over E. Svechnikov, one of the two games he won in the 17 he played, was elegant and beautiful.

**THE EL DORADO OF WOMEN'S CHESS**

THE REPUBLIC of Georgia has become a hotbed for world champions of the Fair Sex. First it was Nona Gaprindashvili, who reigned supreme for 16 years until she was succeeded by 17-year-old Georgian Moya Chiburdanidze. Nana Alexandria, contender for the chess throne, is also a Georgian. Now two more Georgians have come into prominence. In the zonal tournament in Prague, first place went to Nino Gurieli, while the youngest participant in

the event, 16-year-old Nana Youliani, was the other lucky winner of one of the five entrance tickets to the Interzonal (the three others who qualified were Martha Litninskaia, Tatiana Zatulovskaya and Maya Ruzhik). Here is a fine example of the winner's style.

**N. TITOVENKO** N. GURIELI 1. d4 d5 2. e4 Nf6 3. Nc3 g4 4. Bg3 Bg7 5. Qd2 h6 6. Bc3 Ng7 7. Bf4 Nc6 8. d6 e9 9. d7 10. e8 Bc7 11. Qf4 Nc5 12. Bb5 e7 13. Bc4 0-0 14. Bc3 e9 15. Bc5 Bc6 16. e4 Bb5 17. Nc2 Rb2 18. Qc1 Rb4 19. 0-0 Rb5 20. Rb1 Kc4 21. h5 Rb1 22. Qf1 b5 23. Qb5 Rf6 24. Rb1 f4 25. Qc4 e4 26. f3 Nf3 27. g3 Bc3 28. Qc4 Bg7 29. Qc1 Rb5 30. Rb5 Kf7 31. Qc1 Qc1 32. Kf2 Qf2 33. Bc3 Qf3 34. Kf3 Qd9 35. Qd5 Rb6 36. Rf4 Bc7 37. Kf3 Rf4 38. Rf6 Rf4 39. Rf4 g6. White resigns.

**FOUR HUNDRED AND ONE**

DURING THE 1978 Kiev International tournament, a book appeared called "400 miniatures" by A. Rolaman. The following game is a fitting addition to this book.

**I. FABAGO** L. PRIZANIK 1. d4 Nf3 2. e4 g3 3. Nc3 d4 4. Nf3 Bg7 5. Bc4 0-0 6. e3 c7 7. d4 Ne4 8. Rf1 Ne3 9. b3 Qd6 10. e3 Bc1 11. Nc2 Bf7 (better was 11...Nd7 or even 11...Qc2) 12. e4! (in the opening, tempi are more important than pawns.) 12...Bc4 13. Qc2 Bc4 14. Qc1 Bc2 15. Bc1 Bf8 16. Bc2 Nc7 17. e3 Nc8 18. g4! Bc2, the critical moment. It seems that Black is getting out of his difficulties; f1, f2, f3! Nd5! 20. Bc5 Bf3 and 21...Bd5, with a sufficient

compensation for the slight material deficiency. But...! 19.0-0! (this quiet move has loud results, for if 19...f3 then 20.f2, and 19...g5 fatally weakens Black's position. In despair Black decides to sacrifice a piece, but unexpectedly loses two.) 19...Bd5 20.Qd6 Rad2 21.Nc4 b6 22.Qd1! Black resigns.

**THE BRILLIANT TOUCH** White - Kg1; Qh6; Ra1, Rf1; Bb5, Bc1; Ne3; Pa3, b3, d4, e4, f2, g2, h3; (14). Black - Kf1; Qd8; Ra5; Rb8; Bc1; Bb1; Nc6; Pa6, b7, c7, d8, f7, g7, h7; (14). 1.Bf1 Kg7 (1...Kf7 2.Qh7 Kf6 3.Nf1) 2...Kf6 3.Nd1 Kc4 4.Nf4; 2...Kc6 3.0-0 Kc4 (d.c.) 2.Qd1! Kg7 (2...Kf6 3.Nf6 Kf6 4.g4) 3.Qh7 Kf6 4.Nf1! Black resigns. (Lind-Olsson, Malmo, 1970).

**INSTRUCTIVE BREAKTHROUGH**

White - Kc3; Bf3; Pa3, b4, f4, h6, (6). Black - Kc2; Bb3; Pa4, b5, c5, f6, h7, (7) Black to play. 1...e4 2.Fg7 h4 3.Kd3 (3.a3? c3! 4.b3 4...Bc3 5.Ba3 Kc3 6.b3 Bb5, etc./4...Bc4) 3...c3 4.b3 b5 5.e4 e2 6.Kc3 Kd1 7.Kb4 a2 8.Ba1 Ka1 9.c3 Kd2 10.c3 a3 11.c7 Bc3 12.Kc5 a2 13.Kc6 Bc8. White resigns. (Ljubojevic-Karpov, Milan, 1976).

**Short pants**

**ROCK, ETC./Natan Y. Shaw & Madeline L. Kind**

ON HER LATEST two-storey Coast jazz/rock ensemble in the album, *Live and More* (Hatakilt) Donna Summer is steering away from the heavy panting for which she is renowned, and is developing her potential as a pop stylist. In addition to her most popular hits, she side two brings on Donna at her grandest — the soul-singer of ear 60's Motown, with tips of the hat to straight pop and blues. She breaks out with the bouncy wit of "Only One Man," turns into the indigo blue funk of "Some Of Those Days," and out-strides Streisand on "The Way We Were."

in and out of pop territory. Her crystal clear voice sparkles on the catchy title track as well as on her recent hit single, "Talking In Your Sleep." The technical precision and presentation are superb, each song is a masterpiece.

THESE NO escape from it. The No. 1 disco sound of the moment is coming from The Village People. Their single, "Y.M.C.A.," is busting all records. Now *Orca* (K-Tel) is tall-gaiting *Macho Man*. Both el-pees are flying high in the hit parades. They may not be the classiest of disco groups, but their catchy tunes, strong lead vocals and back-up chant, make for instant contact between head and toes. And that's what counts.

**Of Bobby Vinton** (CBS) is his best efforts — post 1967. A collection of 16 corny ballads, each one as forgettable as the next. N.Y.S.

PINK Floyd's Richard Wright takes a solo on *Wet Dream* (CBS) which mainly turns out to be light combo jazz that takes no risks. Dick dares only a few vocal numbers, just enough to prove that his lyrics are forgettable and that his voice is like something that comes over the phone from Mitzpe Ramon. The whole package is rather soft and tinkly — how's this for a damning term? — pleasant.

**RUBIKON** (Hatakilt) is a West

**BOBBY VINTON** sang his best songs, "Roses Are Red," "Blue Velvet" and "Mr. Lonely," between 1962-67. Sadly, *The Best*

rockers are all first class and when Carlos takes a solo on the electric lights must dim all over southern California. "Song of the Wind" and "Black Magic Woman" are among the tastiest items. The double-album is a good deal for anyone who's missed out on Santana's development.

**This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide**

**TEL AVIV SHOPPING TEL AVIV SHOPPING**

**Enter Dizengoff Center**  
Homehair Inspection  
The biggest Department store in Israel.  
A store that offers everything you could possibly want — and more.  
• Oriental Gifts and Wares  
• Exclusive leather wear  
• Israeli Souvenirs  
• Exclusive Oriental Jewellery  
• Israeli Records, Cosmetics, Books, Postcards and Posters  
Also a wide range of departments including: Clothing, Shoes, Textiles, Sports, Toys and Ceramics.

**drugstore**  
Tel-Aviv Dizengoff Center  
• All Eve & Adam: Top fashions.  
• Giftware, Cosmetics, Jewellery, Books, Smoker's Corner.  
• Take-away delicacies.  
• French Cafeteria & Restaurant.

**MIGNANI**  
TWO EXCLUSIVE SHOPS for shoes, handbags, wallets, luggage, belts and varied leather goods.  
Agents for Alexander's shoes of Italian style and quality.  
138 Dizengoff St., Tel Aviv  
Bags - Tel. (03) 228562, Shoes - 224532

**WORLD**  
A NAME TO REMEMBER  
LEADING IN LADIES & MEN'S FASHION  
25% REDUCTION ONLY ON LEATHERWEAR DELIVERED TO THE AIRPORT  
TEL-AVIV: 129 DIZENGOFF ST. (at Ben Yehuda St.)  
JERUSALEM: 31 ALLENBY RD. (at Ben Yehuda St.)  
HILTON HOTEL TEL-AVIV (at Ben Yehuda St.)  
DAN CARMEL HOTEL, HAIFA (at Ben Yehuda St.)

**This Week in Israel - The Leading Tourist Guide - This Week in Israel - The Leading Tourist Guide**

**TEL AVIV SERVICES TEL AVIV SERVICES**

the key to your business  
**TOUR VA'ALEH**  
THE WORLD ZIONIST ORGANIZATION  
DEPT. OF IMMIGRATION & ASSIMILATION  
**WE ARE A PERSON TO PERSON SERVICE**  
Sometime or another you have thought about settling in ISRAEL. You have wondered if your future might not be here, with your own people. TOUR VA'ALEH exists specially for you. To help you investigate settlement possibilities. To help you decide. Whether your question is to do with Housing, Immigration, Investment, Business, Employment, Education or anything else about ISRAEL, come in and inquire at TOUR VA'ALEH. We, a group of experts on all aspects of Immigration, are not a faceless, anonymous organization. We work on the spot, with friendliness and discretion. It is always a pleasure for us to meet people interested in ISRAEL. Come and say hello. We speak your language.  
Area Offices:  
TEL AVIV: 12 Kaplan Street, Tel. 03-268311.  
HAIFA: 124 Hanassi Boulevard, Tel. 04-933633.  
JERUSALEM: 5 Ben Yehuda St., Tel. 02-39261

Turn your vacation into profit by finding new business outlets through the Israel Export Institute.  
Complete, clip and mail today!  
Please send me information about Israeli products and manufacturers in the fields I have marked:  
 electronics  
 chemical & pharmaceutical  
 medical equipment  
 metal products  
 plastics  
 building materials & equipment  
 furniture & home furnishings  
 fashion & textiles  
 footwear & leather goods  
 food  
 arts & crafts  
 toys and educational aids  
 books and publishing  
\* The Israel Export Institute is a non-profit making body working for the promotion of Israeli exports.  
Name .....  
Company Address .....

**TALMA GALLERY**  
27 GORDON ST., TEL AVIV. TEL. (03) 237617  
Collection of International & Israeli Art: Paintings, Sculptures & Graphic Art: Chagall, Miro, Calder, Rubin, Bergner, Bak, etc. On Exclusive: Tobiasz, Pappi, Yossi Rosenstein, Baram, Brisel, Sella Schiaky, Zahara Rubin — sculptures.  
OPEN DAILY, 10 AM - 1 PM; 4:30 - 8 PM

**GALERIT**  
Manufacturing & Marketing of Handicrafts:  
• patchwork spreads  
• decorative pillows  
• crocheted lampshades  
• artistic ceramics  
• leather products  
• jewelry  
• one-of-a-kind garments  
• variety of gifts  
Open 10 am - 1 pm; 4 - 7 pm  
151 Dizengoff St.  
Tel. (03) 240141

**MASKIT CRAFTS**  
Visit Maskit's exciting craft centers all over Israel. You will be delighted to find the most exquisite buys in gift ware, exclusive jewelry in gold, precious stones and diamonds, fashion, hand-knotted carpets and wall hangings, fabrics, and colorful children's wear and toys.  
Diamond friendship rings at special prices. You'll receive all-risk insurance for 30 days on all purchases of gold jewelry at no additional charge.  
TEL-AVIV: EL AL Building, 32 Ben Yehuda St.  
JAFFA: 18 Simet Mazal Dargim, RAMAT GAN: 1 Bialik St.  
HERZLIA: Sharon Hotel, JERUSALEM: 12 Harav Kook St.  
EILAT: Laromme Hotel, BEERSHEBA: 28 Herzl St.

**happiness is getting the most for your lira**  
**SMARTUTERA**  
Highest Quality Merchandise for Women & Children at Lowest Possible Prices.  
Special for Tourists:  
Ultra Suede Dresses, Suits & Skirts  
106 Rabbi Akiva St., Bnei Brak

**FURS Anna Grenfor**  
80 Ben Yehuda Street - Tel Aviv  
Tel. (03) 246333

**Tenor**  
DESIGNERS & MANUFACTURERS OF HANDMADE JEWELRY  
Watches & gifts, diamond setting. Diamonds sold at factory prices.  
71 Allenby Rd., Tel Aviv  
Tel. 288213/293543  
**COATS & JACKETS FOR LADIES & GENTS**  
**LEATHER FASHIONS BIGDEI CHEN D. BLUTNER**  
89 Allenby St., op. the Great Synagogue  
Tel. 291693 Orders ready in 72 hours  
REDUCTION FOR TOURISTS  
**THIS WEEK IN ISRAEL**

**His**  
International Service Office Ltd.  
30 Heh B'Yar (Kikar Hamadina)  
Tel. 03-41479, P.O.B. 18166  
Tel. (03) 268026, Tel Aviv  
HIS International Service Office Ltd. exists to render general secretarial and miscellaneous business services to businessmen and commercial companies, both Israeli and foreign. Our office is unique; for it combines in one single facility all the various functions associated with business relations, without any unnecessary waste of time and expense. Some of our services include:  
• Contact with Israeli and/or foreign companies, offices and/or institutions  
• Representation of your company and/or interests in Israel  
• Marketing research and/or sales promotion  
• Professional translations  
• Composing services  
• Typing of any material  
• Coordination of meetings, follow-ups, correspondence and much more!  
Contact us and we shall have our key open your business and stay in Israel.

**NA'AMAT**  
Pioneer Women Tourist Department  
FREE MORNING TOURS  
Mon., Wed., Thurs., 8 am - 2 pm  
Call for reservations:  
Tel Aviv: Histradrut Headquarters, 83 Arlozorov St., Tel. (03) 269096, 261111 ext. 841  
Jerusalem  
17 Straus St., Tel. (02) 283101, Haifa  
Tel. (04) 841781 ext. 241  
See the inspiring work of Pioneer Women in Social Service institutions throughout Israel.

**ESQUIRE**  
MEN'S CLUB  
Finnish sauna, massage, facial treatment, barber, hair treatment, pedicure  
46 Shlomo Hamelech St., Tel Aviv  
Tel. (03) 238685  
Use "THIS WEEK IN ISRAEL" and plan your stay.

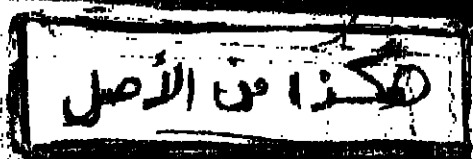
**ATELIER GALLERY 27**  
Large Selection of the Best of Israeli & International Painters & Sculptors  
SAN PAOLO - PARIS - TEL AVIV  
Open Sun. - Thurs. 10 am - 1 pm, 5 - 8 pm; Saturday 7 - 9 pm  
27 Mapu St. (cor. Dav Hoz) Tel. (03) 225889

**SARA KISHON GALLERY**  
Original paintings by Israeli artists  
Open daily 10 am - 1 pm, 5 - 8 pm  
31 Frug St. Tel. (03) 225069  
please mention THIS WEEK IN ISRAEL when shopping

**HERZLIA**  
Fondue savoyarde raclette  
the only one in Israel and the best you have ever tasted  
particular atmosphere, background music  
...dine 'n' shop...  
**drugstore exotica**  
KFAR SHMARYAHU  
Commercial Center  
10 minutes drive from Tel Aviv.  
Jerusalem: Shalom Hotel  
Tel. 02-423111 Ext. 1129  
Please reserve your table. Just phone 936281, 930442.

**ESQUIRE HOTEL ETZION**  
Fully air conditioned with bath, radio & phone  
Swimming pool  
Dairy restaurant, cafeteria & piano bar.  
Tel. (03) 41312/3  
Elit Center, Haimarim Blvd.

Buy your tours with **INTERTOURS LTD.**  
Tourist and Travel Agency  
Tel Aviv: 4 Ben Yehuda St. Tel. 03-297131-4  
Jerusalem: Shalom Hotel Tel. 02-423111 Ext. 1129  
Eat and enjoy yourself at the most elegant fish restaurant in Herzlia on the seafloor  
Open for dinner only, except Fridays  
French cuisine  
Zionim Square near Daniel Tower Hotel









# WHAT'S ON

Notices in this feature are charged at IL36 per line plus VAT; insertion every day costs IL60 per line plus VAT, per month. Copy accepted at offices of the Jerusalem Post and all recognized advertising agents.

## Jerusalem CONDUCTED TOURS

Tourists and Visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressively modern building. Free guided tours weekdays between 10-4. Bus No. 8 Kiryat Moshe. Tel. 523571.

## Hadassah Tours

1. Medical Centre, in Kiryat Hadassah. Tours in English at 5, 10, 11 a.m. and 12 noon, leaving from the Kennedy Building. Tour includes Chagall Windows. No charge.  
The Hadassah Synagogue - Chagall Windows open to the public from 1.30-4.00 p.m. Sunday-Thursday. Buses 10 and 27.  
2. Mt. Scopus Hospital. Tours from 8.30 a.m. to 12.30 p.m. No charge. Buses 9 and 26. Tel. 512111.

3. Morning half-day tour of all Hadassah projects. \$5 per person towards transportation. By reservation only: Tel. 416353. Hebrew University, tours in English at 9 and 11 a.m. from Administration Building, Givat Ram Campus. Mount Scopus tours 11.30 a.m. from the Martin Eberly Building. Buses 9 and 26. School of Education bus stop. Further details: Tel. 25240.

Emmah - National Religious Women's Organisation, Tourist Centre, 29 Rehov Ben Mattison. Tel. 02-624268, 30262, 411265. American Mizrahi Women, Free Morning Tours - 19a Kerem Hayozed Street, Jerusalem. Tel. 232768.

## MISCELLANEOUS

Jerusalem: Bilhual Zou, Schneller Wood, Romema. Tel. 414922, 7.30 a.m. - 7 p.m.

## Tel Aviv CONDUCTED TOURS

Esumah - National Religious Women's Organisation: "Kastel," 166 Rehov Ibn Gabirol. Tel. 403216, 70942, 706440. Canadian Hadassah-Wizo Office, 116 Rehov Hayarkon. Tel. 227060, 8 a.m.-2 p.m. ORT Israel: For visits please contact: ORT Tel Aviv, Tel. 232311, 72291-2; ORT Jerusalem, Tel. 333141; ORT Netanya, Tel. 337344. American Mizrahi Women, Guest Tours - Tel Aviv - Tel. 220187, 243108. Pioneer Women - Na'amat: Free tours. See our socio-educational services. Call for reservations, Tel Aviv, 02-252008, 26. Tel. 512111.

## Haifa

What's On in Haifa, dial 640450.

## Rehovot

The Weizmann Institute open to public from 8.00 a.m. to 5.30 p.m. Visitors invited to see film on Institute's research activities, shown regularly at 11.00 a.m. and 3.00 p.m. Friday 11.00 a.m. only. Tours of the Weizmann House every half hour from 9.00 a.m. to 5.30 p.m. and until noon on Friday. Nominal fee for admission to Weizmann House. For Tours of the House please book: Tel. 084-43230, 084-83228.

**this week at the israel museum jerusalem**

**CONCERT MOBILE - VOICE AND DANCE.** Sat., 27.1 at 8.30 p.m. - dance, Heda Oren - choreography. Works for tape by Berio, John Cage, Dorfman, Avni, Sharet, Killon

**SPECIAL EVENT STRUCTURES SONORES LARRY BASCHET** by Jacques and Yvonne Lasy. Musical demonstration on pieces in their exhibition (Goldman Schwartz Gallery 101). Tuesday, 30.1.79 from 5 - 8.30 p.m. and Thursday 1.2.79 from 4 - 4.30 p.m.

**FILM "FATHER BROWN"** (England 1954). Dir.: Horner. With Alec Guinness. (No subtitles.) Tues. 30.1 at 6 p.m. and 8.30 p.m. Tel Aviv - Tel. 220187, 243108. Pioneer Women - Na'amat: Free tours. See our socio-educational services. Call for reservations, Tel Aviv, 02-252008.

**FILM FOR CHILDREN AND YOUTH** Thursday, 1.2.79 at 3.30 p.m. SELECTION OF CARTOONS. All films subtitled.

**VISITING HOURS:** Israel Museum: S.M.W.Th. 10-5.00/Tues. 4-10 p.m./Fri. and Sat. 10-2 p.m. Shrine of the Book & Billy Rose Garden: same as Museum except Tues. 10-10 p.m. Rockefeller Museum: Sun-Thurs. 10-5/Fri. and Sat. 10-3.00 p.m. FREE GUIDED TOURS IN ENGLISH: Sun. Wed. 11 a.m./Tues. 4.30 p.m. (Upper Entrance Hall) FREE GUIDED TOURS IN HEBREW: Mon. 11 a.m./Tues. 5.30 p.m. TICKETS FOR SATURDAYS: BUY IN ADVANCE AT THE MUSEUM OFFICE OR MAIN HOTELS.

FOR GIFTS AND BOOKS, TRY THE MUSEUM STORE. 10% DISCOUNT FOR MEMBERS

# The magic of the experts

## BRIDGE George Levinrew

THE WORLD of bridge is inhabited by experts, who often bid and play as if they saw through the backs of the cards. Then there are the rest of us, who avoid film-film and mean what we say. Eric Kokish and Peter Nagy of Canada, who were second in the recent World Pair Olympiad, handled today's deal as though it were child's play. As we watch their magic we wonder what chance we amateurs have.

Vul: E - W  
Kokish North (D)  
♦ Q J 6 5  
♥ K J 10 6 4 3  
♦ Q 4 3  
♠ A 8 7 3  
♥ A 8 7  
♦ A 7 2  
♠ 10 8  
Nagy South  
♠ 5 4  
♥ Q K 10 7 2  
♦ Q 10 8  
♠ A J 8 7 3

North did not see a way to open with his hand, so he passed. East bid two diamonds, indicating a weak hand with length in one of the majors. South passed, and West bid two hearts, offering to play a contract in either suit, hearts or spades. North must have said to himself: "You are in trouble lads - keep it up." East bid two spades and of course West took this to four spades.

If North passed at this point the contract would have been set one trick. But who wants only 100 points when there is more available in those hills. So up and at them. North bid four no trump for takeout, - at the four level no less! The bidding now went rapidly: five clubs by South, double by West, five diamonds by North, double by East, and five hearts by South, also doubled by West. So five hearts doubled was the final desperate contract.

The spade king was led and ruffed by North. Then came the heart queen which was allowed to hold the trick, and a diamond to the nine, also won by declarer. The diamond queen was played and grabbed by West with the ace. A spade forced another trump from the dummy. Perhaps the contract would still look uncertain to you and to me, but not to Nagy. He led the club queen to the king and ace, and on the following club jack the ten fell. The defence could win only one more trump trick. The 850 points won were worth 36 of 38 match points. What magic!

(This deal was reported by the Montreal Bridge League.)

OVER 400 bridge players, accompanied by 100 members of their families, took part in the second annual Herzliya Vacation Bridge weekend earlier this month. The event, at the Shulamit Gardens Hotel on the Dead Sea, was a happy combination of a winter holiday and a bridge tournament.

One unusual prize, an ink painting contributed by the Jerusalem artist Helen Billman, was awarded to the top married couple in the Open Pairs. Winners were Avishai and Shira Sapir of Jerusalem, who were also third in the 200-pair field. Winners of the 88-pair unit-raiser were (1) Ottenssooer - Zuckerman 325, (2) Ruben - Stark 337. The open pairs was won by Dr. Bogal - Dr. Josman (572), followed by Ram - Mrs. Shapiro (525), and the Sapira (524). Standings in the team-of-four: 1. Ron - Lavie - Buzzalet - Tamir (88 victory points); 2. Moses - Shalit - Green - Babahilsky (82); 3. Shabtai - Saltson - Katz - Kapusta (81); 4. Finkelstein - Kuperschenko - B. Katz - Variel (80).

# Smackeroo



WITH PREJUDICE / Alex Berlyne

QUEEN MARY'S favourite comedian was Billy Bennett. Styled "Almost a Gentleman," Billy was often lumpsiness clothed in an ill-fitting frock-coat. Apart from his brown hobnail boots and his too-short trousers, the effect was further enhanced by an egg-stained dickey flapping above his waistcoat, on which ungled a lady's suspender in lieu of a fob. The same Chapline-que parody of gentility is part and parcel of Begin's new Carat, which is frequently characterized by moments of high comedy. Consider one of the Prime Minister's numerous ceremonies at Ben-Gurion Airport where the captains and the kings depart among considerable pomp and circumstance. The red carpet and the cabinet ministers are unrolled, the guard of honour is drawn up waiting to be inspected, the door of the limousine opens - and Mr. Begin appears.

The effect has been expressed musically in Erno von Dohnanyi's *Variations for Piano and Orchestra*. After an impressive orchestral introduction - leading through crescendo and stozzando to towering fortissimo - the piano enters and, with one finger, the pianist plays "Baas baa, blacksheep, have you any wool?"

THE EXAGGERATED and misguided attempts at etiquette heighten the comedy. It is as if an actor in a provincial Yiddish touring company were playing Graf Potokoi, and milking it for laughs. If you saw the way the Prime Minister greeted Rina Mor after she won the Miss Universe crown you'll get the idea. He bowed low over her hand and planted a smackeroo on it which sounded like a particularly succulent bivalve being torn from a rock, no doubt murmuring "Caluje Raczki" or "Küsse die Hand" in what he fondly imagined to be the best Erlich von Stroheim tradition.

However, if the Prime Minister cared to refer to his *Knigge* or, nearer home, to Baruch Barkai's *Encyclopedia IsNimassin*, he would learn that only married ladies have their hands kissed and that only the slightest bow is necessary since the hand is raised almost to the lips. In fact no osculation takes place; the kiss itself is sketched in the air, so to speak, without any sloppiness.

Last time Mr. Begin was in Washington, the chief of protocol, a lady, motioned him to go through a door before her. Begin embarrassed her by refusing with what he imagined to be a well-mannered "after you" but which was actually a breach of diplomatic etiquette.

The hair-combing in public (like the young Elvis), the two-handed adjusting of the necktie-knot (derived from Jimmy Durante's gestures in "The Song's Gotta Come From the Heart") denotes, dare I say it, the born ham. This is borne out by the bravura performances at the Knesset rostrum, the gestures and, even more, the declaiming carried out with the sort of inspired gusto which imparts a rhythmic logic to what is otherwise nonsense. This frequently reminds me of Iago in Longfellow's *Hiawatha*: "The great boaster, he the marvellous story-teller, / told his tales of great adventure... / Thus his name became a by-word and a jest among the people."

I'm reminded even more frequently by the style of Begin's court of an amateur production of *Rome and Jerusalem*, by Moshe Hess, which I once saw in Manchester. The company had

gone to the expense of hiring centurions' uniforms from a theatrical costumier but had balked at the added expense of Roman headgear, particularly as someone owned a job lot of British policemen's helmets. Those were given a lick of aluminium bicycle paint and succeeded in evoking murmurs of what might well have been admiration from the audience when the centurions made their entrance.

"*La style est l'homme même*," wrote de Buffon and, on this showing, I can only say that the misguided aspirations to gracious living of Gentleman Jim Begin are reflected in the polities of Prime Minister Begin. If the Potokoi style is worth aping in the first place, which I very much doubt, then either get it right or drop it altogether and adopt an honest-to-goodness shirt-sleeve approach - to manners and to affairs of state.

attempts were made to run him over with a truck, he told the court. "I took great exception to this," he added.

A couple of weeks ago, under the 30-year rule, the 1948 diary of Mackenzie King, then prime minister of Canada, was opened to the public's startled gaze. It revealed that he often received advice from his dead mother at so-called held while he was governing the Dominion and that he placed "deep significance" in such things as the position of the hands on the clock face or shapes he saw in his shaving lather.

In July some IRA sympathizers, including Maltese President Dom Mintoff's daughter, threw horse manure at several MPs from the Visitor's Gallery of the House of Commons. This speedily became known throughout the realm as Close Encounters of the Turd Kind.

And, last but not least, let us not forget the extraordinary behaviour of the Senator from Massachusetts at Chappaquiddick nine years ago. Leonard Miall rhymed it in double dactyls but he proved a better poet than prophet:

Tiddely Quiddely  
Edward M. Kennedy  
Quite unaccountably  
Drove in a stream.

Pleas of amnesia  
Incomprehensible  
Possibly shattered  
Political dream.

WHILE BONING UP on etiquette, I came on a number of items which Mr. Begin might care to take under advisement.

Maj. Douglas Sutherland, the author of *The English Gentleman*, published last month, reveals that

he wears pyjamas made in his old school colours. Mrs. Humphry, whose *Manners for Women* appeared 90 years ago, advises on developing the laugh by singing a descending octave, staccato, with the syllables "Ha! Ha! Ha!" - preferably loosening your corsets first. This will help produce the "ripple of silvery notes that form the perfect laugh."

Mrs. Humphry is very helpful on what to do if Royalty come to dinner ("Do remember that the sovereign and consort are the only ones allowed finger bowls at dessert").

*Manners for Men*, published at the same time, advises you on rising to salute the hair thoroughly in water, then brush and part it and swathe it with linen bands until dry. This "will produce the plastered appearance which is now recognized as good form."

*Society Small Talk*, by "A Member of the Aristocracy," is a very useful manual. I was once led astray by *Lady Troubridge's Book of Etiquette* which recommended that every introduction should be accompanied by a remark, such as "He knows your cousins in Bristol," to stimulate conversation. I've been taking this onto every introduction I've made for the last 30 years without once coming across someone who had cousins in Bristol and, as a result, I usually leave the new acquaintances quarrelling furiously.

*The Small Talk* is a god-send. It gets going in fine style with "Which are your favourites among the grasses and ferns of Great Britain?" and then reaches, by degrees, a sort of crescendo of chitchat: "Have you been to the Academy? I hope we are to hear you sing later. I see that the next tempting entrée is sweatbread! Do you paint on china? Do you model in soap? Are you fond of balls?"

OF COURSE, you have no need of good manners or decent behaviour if you are an endearing person. Rogues with an endearing personality (their stock-in-trade) manage to get away with murder. Because they can be so warmly winning when they please, their frequently outrageous lapses are much too easily condoned. Charm of this sort was defined by Goldsmith when he was having a go at Garrick: "He cast off his friends as a huntsman his pack/For he knew when he pleased he could whistle them back."

Lack of charm in a statesman is a terrible drawback and we've suffered abroad in this respect ever since Golda, who had it in spades, relinquished the reins. It is Mr. Begin's misfortune that, in addition to this fatal lack, which is partly responsible for the parlous state we've gotten into, like the man in Kipling's *Plain Tales From the Hills* he also manages to hide his positive attributes:

"Then, 'twas a vices and a folly,  
turned aside  
To do good deeds - and straight  
to cloak them, Mad."

HE IS ALSO, to give him credit, extremely quick-witted, which gives the Prime Minister an inestimable advantage in repartee. This is especially useful when the Members of the Knesset get busy with those ubiquitous microphones which some lunatic provided for every desk and which frequently turn the proceedings into verbal Donnybrooks, with Meir Pa'il and other Rebels without a Pause shouting their heads off over the amplification system.

But, on reflection, none of his rejoinders are very memorable. Al Capp, the cartoonist, on the other hand, deserves a place in some future edition of the *Oxford Dictionary of Quotations* for the way he dealt with an interrupter while speaking at an American university.

A student rose to his feet and bellowed "Bullshit!" in the middle of Capp's remarks. Without even pausing, the creator of *Lt. Abner* delivered his riposte: "Sonny," he said, addressing the heckler, "I have your name; what is your question?"

On the other hand, film director Michael Winner was bested by a heckler when he commenced a speech not long ago with the obligatory "I hope you can hear me." A man at the back of the hall answered, "I can hear you very well but am perfectly willing to change places with anyone who can't."

WITH TEARS in his eyes, the Finance Minister would admit that when Prof. Milton Friedman rode in out of the West disguised as the Lone Accountant, he'd been mistaken in thinking that this was the answer to our problems, for the Prof. had turned out to be just another crooked Faro dealer. The rustlers are winning, Mr. Ehrlich might say, and it's about time we got ourselves a new marshal.

The opposition would be completely disarmed.

And if it were not, Mr. Ehrlich could always produce a walkie-talkie, press the button and say, "Beam me up, Scotty."

ACTUALLY, IT'S only in the most extraordinary circumstances that real people, let alone politicians, speak the plain unvarnished truth. One unforgettable example occurred almost three-and-a-half centuries ago when Lope de Vega, the Spanish dramatist, asked his doctor, "Am I really dying?"

"Yes - and very soon," the physician replied.

"All right then, I'll say it," de Vega replied. "Dante makes me sick!"

There's a certain kind of *sang-froid* which also takes the breath away and pre-empt's any objections, however well-founded. Spike Milligan and Harry Secombe, two of the BBC's immortal *Goon Show* team, first met while serving in North Africa during World War II. One day Lance Bombardier Secombe's unit was bivouacked at the bottom of an escarpment on top of which Milligan's gunners were digging in. One of the pieces of field artillery was fired prematurely and the recoil sent the enormous cannon bounding down the slope to within a few feet of Secombe's tent.

Milligan's face then appeared in the tent-flap opening.

"Anybody seen a gun?" he enquired.

(This, as they say, is the first of two articles, but the second has nothing to do with Mr. Begin.)

# ART GUIDE

Notices in this feature are charged at IL36 per line, plus VAT; insertion every Friday costs IL10 per line, plus VAT, per month. Copy accepted at offices of the Jerusalem Post and all recognized advertising agents.

## Jerusalem MUSEUMS

Israel Museum Exhibitions: From the archaeological collections of the museum. Objects of various periods and materials not ordinarily on display. Appropriate. A Greek Goddess. Hellenistic and Roman sculpture of the Goddess of Love with an anthology of Greek love poetry. Architecture in the Hanukkah lamp. From concept to product: Bang and Olufsen's Design for Sound. Development and production of outstandingly designed electronic sound equipment. Sculpture by Shmuel Hershkov. Lasy-Baschet Sound Structures. Works which are both sculptures and musical instruments. Childhood drawings and paintings by Israeli artists (side by side with their mature works). Exhibit of the Month. Ornamented sugar cane. Engagement token of Afghanistan Jews. Woven and Printed Textiles. Design dept. Collection. Chersoneso: The Beginning of Colour Woodcut. Exhibition of rare European woodcuts of the 16-18th centuries. First Jazal exhibit. With a pencil. Creative work with a pencil. At the Rockefeller Museum: Two Egyptian bronze statues of Imhotep (Egyptian). Bronze figurine of Alexander the Great. Prehistoric hunters' sites in northern Sinai. Visiting hours: Israel Museum: Sun, Mon, Wed, Thurs. 10 a.m.-6 p.m., Tues. 4-10 p.m., Fri. 10 a.m.-2 p.m.; Sat. 10 a.m.-2 p.m. Shrine of the Book, Billy Rose Art Garden Sun, Mon, Wed, Thurs. 10 a.m.-5 p.m., Tues. 10 a.m.-10 p.m., Fri. and Sat.

## MUSEUMS

10 a.m.-2 p.m. Rockefeller Museum: Sun, Thurs. 10 a.m.-5 p.m.; Fri., Sat. 10 a.m.-2 p.m. Tickets for Sat. and holidays must be purchased in advance at the Museum, Cahana or major Jerusalem hotels; in Tel Aviv at Rococo, Hadran and Kastel. Free guided tours in English, Sun, Wed., 11.00 a.m., Tues. 4.30 p.m. from upper entrance hall.

Tel Aviv MUSEUMS

Rebels Haherem. The Jewish Diaspora, past and present, presented by the most modern technology and graphic techniques: film, slide shows, audio-visual displays, computer terminals, etc. In the exhibition gallery: The last Jews of Radeuil photographs by Laurence Selzman. Visiting hours: Sunday, Monday, Thursday 10 a.m. - 5 p.m.; Tuesday, Wednesday 3 p.m. - 10 p.m. Friday, Saturday: closed. Children under 6 years old are not admitted. Beit Haherem is located at Knesset St., Ramat Aviv (entrance through Gate 2 of Tel Aviv University campus).

Tel Aviv Museum, 27 Ederot Shaul Haherem. Exhibitions: Beani Efrat - Ezer Weizman. "Film performance" (combined film and personal appearance by Efrat). *Heral in Profile* - *Heral's Image in the fine arts*. Rudi Lehmann, 1893-1977. *Hahimah 1918-1978*. Drawings. Visiting hours: Sun, Mon, Tue, Thurs. 10 a.m. - 10 p.m., Fri. 10 a.m. - 2 p.m., Sat. 7 - 3 p.m. New Museum Building open Sat., 10 a.m. - 2 p.m., entrance free.

**BAT-DOR is proud to present:**

**Stars of the Danish Royal Ballet 1979**

Subscription Series

2 presentations by Bat-Dor 1 by the Danish Royal Ballet

Double Subscription IL400  
Single Subscription IL210

The performances will be given at Bat-Dor and Hahimah. Tel Aviv. Registration at the Cabinet Street, Tel Aviv, Tel. 03-203176

\*\*\*\*\* Cut Here and Send by Mail \*\*\*\*\*  
To Bat-Dor, 38 Ibn Gabirol Street, Tel Aviv

I would like to order ... Double and/or ... Single subscriptions for the Subscription Series of Dance 1978

Enclosed cheque for IL..... (fill in appropriate sum)

Name \_\_\_\_\_ Tel. Home \_\_\_\_\_  
Address \_\_\_\_\_ Tel. Work \_\_\_\_\_  
Date \_\_\_\_\_ Signature \_\_\_\_\_

**ppp**  
Israel film archive - jerusalem

24.1.1979 Dr. Strangelove - Stanley Kubrick  
21.1.1979 La Planete Sauvage - Rene Laloux  
11.1.1979 Kariakou - Mark Robson  
28.1.1979 House of Dracula - Eric C. Robinson  
21.1.1979 Z - Costa Gavras  
24.1.1979 The Omega Man - Boris Sagal  
11.1.1979 Norondu, Nohgawere - A Japanese movie  
12.1.1979 Over the Top & Back to the Top - Sergio Leone  
21.1.1979 Frodo and the Dams - David Ford

Screenings: Hall Aaron, 31 Rehov Haherem, 8 Haherem Auditorium

**HAIFA MUSEUMS**

Visit the Haifa museum: Ancient and Modern Art, 28 Rehov Shabtai Levi, Tel. 02-23755-8. National Maritime, Tel. 02-23755-8. National Maritime, Tel. 02-23755-8. Japanese Art, Tel. 88504. Hans Kats, Tel. 83482. Dagon Grain Collection, Tel. 04-4221. Artists' House, Tel. 02-23755.

**GALLERIES**

The Place, 10 Haherem Heine St. Exhibition of Barisap and Rops by Dan Levine. Opening Saturday, Jan. 27, 1979, 11 a.m.-1 p.m., 6-10 p.m. Open every day except Friday, 6-8 p.m.; Saturday, 6-8.30 p.m.

**Other Centres**

**GALLERIES**

Shahar Gallery, Moshav Beit Haher 17. Street north of Netanya, coastal road, Tel. 09-59905.

Exhibition: Shmuel Tepler, oils and drawings. Opening Sat., Jan. 27, 7 p.m. Gallery: collection: Lubin, Paldi, Haherem, 79999. Gilat and others.

**KEEP YOUR EYES OPEN!**

**REPORT SUSPICIOUS OBJECTS**

**USY**

**USYers Residing in Israel**

Keep in touch  
Plan to attend the  
**PURIM REUNION**

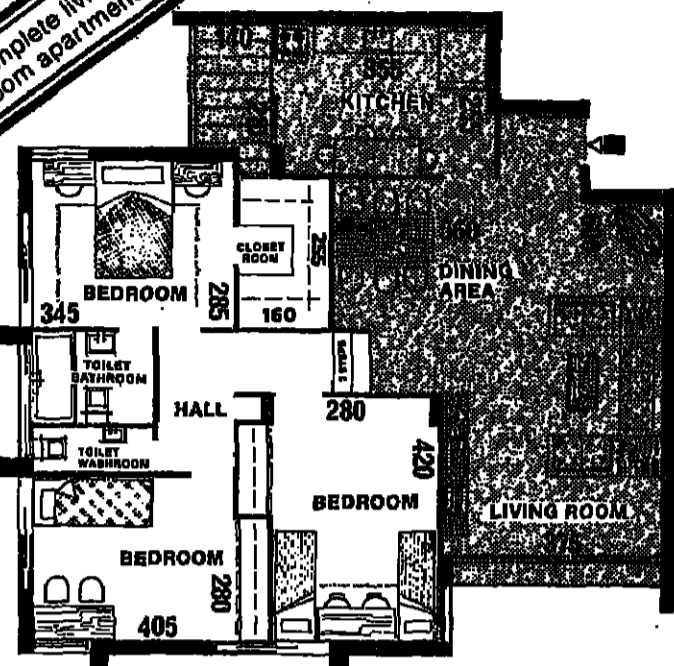
For details contact: Yitshak Jacobson or Miryoin Shurman,  
8 Rehov Agron, Jerusalem, Tel. 02-248384, 02-227466.  
Daily: 8 a.m.-3 p.m. Fridays until noon.

כגדא מן האל



When you compare  
you will choose  
**CLARIN**  
REHOVOT

A complete living style.  
A room apartment



Clarín apartments:  
• Designed for spacious comfort  
• Located for gracious living  
• Constructed according to international standards  
This four-room apartment offers you two easily accessible but separate living quarters for maximum convenience and privacy. Ideally located in Rehovot:

extending to you the atmosphere of an intellectual center and the friendliness of a closely-knit community. Compare and discover the Clarín complete living style. You'll want to make it your style of living. Prices of apartments are constantly going up! Don't miss your opportunity to buy now!

Upper Level  Lower Level

**CLARIN APARTMENTS**  
• Rishon LeZion: 38 Rothschild St.  
• Rehovot: 6 Beit Hapoalim  
• Ashdod: 4 Rogosin St.  
• Kfar Saba: 50 Weizman St.

**Tour Va'aleh**  
THE WORLD ZIONIST ORGANIZATION  
DEPT. OF IMMIGRATION & ABSORPTION

A PERSON  
TO PERSON  
SERVICE

Someone or another you have thought about settling in ISRAEL. You have wondered if your future might not be here, with your own people. TOUR VA'ALEH exists especially for you: To help you investigate settlement possibilities to help you decide whether your question is to do with Housing, Immigration, Investment Business, Employment, Education or anything else about ISRAEL, come in and inquire at TOUR VA'ALEH. We, a group of experts on all aspects of immigration, are not a faceless, anonymous organization. We work on the spot, with friendliness and discretion. It is always a pleasure for us to meet people interested in ISRAEL. Come and say hello. We speak your language. Area Offices.

TEL AVIV: 12 Rehov Kaplan, Tel. 03/258311  
HAIFA: 124 Sderot Hanassi, Tel. 04/83353  
JERUSALEM:  
5 Rehov Ben Yehuda, 02-39261

It pays to make  
the extra trip  
to GLIMA!

Selection of hand-printed and other original women's clothing. Direct from the factory. Reasonable prices. Friendly service.

160 Rehov Yafa,  
(near Shaarot  
Zedek Hospital)  
Jerusalem



Teenage Acne

and all kinds of skin problems cleared up in a month — revolutionary method

Permanent removal  
of superfluous hair

Electric method.  
100% guarantee

Log waxing and pedicure

JUS —

International Institute  
for Advanced Cosmetics

11 Rehov Bograshev, Tel Aviv,  
1st floor, near Rehov Ben  
Yehuda, Tel. 832694.

Book your hotel with  
ON Hotel  
Reservations  
Center

By service we  
are of charge  
Inland flights and tours,  
car rental.

• Tel Aviv, 111 Allenby St., Tel. 612587  
• Dizengoff sq. 4, Ramat St., Tel. 248308  
• Haifa, 22 Herzl St., Tel. 8454034  
• 125 Hanassi Ave., Tel. 82277  
• Jerusalem, 8 Shamsi St., Tel. 224624  
• Netanya, 4 Herzl St., Tel. 22947  
• Beer Sheva, 31 Herzl St., Tel. 73308

PLASTIC CURTAINS  
for bathrooms, kitchens, etc., prepared  
to order; Imported plastics.  
All kinds of tablecloths. Terylene floor  
mats, covers.

GEFFNER  
10 Rehov Pines, Tel Aviv, corner  
Trumpelder, Tel. 24778.

## Hickory dickory dock



Ephraim Kishon

IT STARTED in the middle of the Shah's odyssey. Just as his plane was taking off from somewhere on the screen, I went "Hiccup!" — and then I went on and on. My family did what was expected of them. The little woman exploded paper bags in my ears, the kids went "Boo!" behind my back, and I went on with the hiccupps that cheer not. That night I slept not either, and in the morning I went to the hospital.

I checked in, and in due course was rewarded with a bed at the end of the corridor, and a pretty young nurse who came and pushed a pillow under my head. "Just relax," she told me. "Professor Oppit will soon be starting on his morning rounds and he'll cure you in a jiffy." Then she stuck a thermometer in my mouth and asked my wife for a litre of blood, just in case. Presently the white figures of the professor and his retinue turned up in my corridor. Professor Oppit has a majestic presence, a piercing eye, and a voice that goes boom in the night. He told someone to collect the shattered thermometer from the floor, then drew near me and my hiccupping self. Behind him hovered a dozen reverent interns, and a large flock of students starving for knowledge.

"HICCUPS," observed the eminent man. "A typical case. Note the wheezing breath." He pulled me up by the hair, and I sat and wheezed obediently. Who am I to refute Oppit's word? "Before long it may turn to a bray," his eminence prophesied. "The patient's respiratory organs are contracted, following the sudden closure of the vocal chords."

"Hiccup!" That was me, good old faithful. "The patient's reflexes may fall" — that was him — "to the point of complete inability to breathe through the mouth." He took hold of my nose by way of demonstration, pinching my nostrils between thumb and forefinger. "The face turns blue, and the diaphragm responds with periodic spasms. Continued oxygen deprivation may damage the patient's eyes, eventually destroying the cornea." The imperial retinue stared ex-

pectantly into my eyes. Personally, I have always found it difficult to survive without breathing. I gave a few polite grunts, followed by a series of hiccupps. "Please," one of the followers ventured, "how long can these attacks of hiccupps last?" "Oh, weeks," said the Oppit, passing my nose to an assistant to hold. "Months. Years, even." "Resulting in death?" "Certainly." Hickory, dickory, dock.

PROFESSOR OPPIT unbuttoned my pyjamas and put his full weight on my abdomen. I moaned softly as his probing fingers went right through to my back. The bedsprings sagged too. "I am right over the bladder now," Oppit reported to the crowd. "In cases like this, the surrounding tissues are apt to degenerate, and then the nitrogenic waste accumulates in the liver and turns to starch." To liverwurst, more likely. The Oppit rolled me over on my side and pushed my head down between my knees. I kept a low profile, not to spoil the show. The crowd awarmed to the other side so as not to miss any of me. Professor Oppit forced my mouth open with a pencil, put his hand in and came out with my tongue. I uttered a loud groan, and for the first time he noticed that I was there, too.

"Hullo!" he greeted me, "How do you feel?" "Hiccup!" I was still doubled up on my side, filled to the brim with starch, and with my tongue hanging out. Professor Oppit has strong fingers, smelling of soap and ether, and exuding authority. "Note the tongue's withered appearance due to inadequate salivation," he stated. "In 60 per cent of cases, the patient's pelvic region may suffer temporary paralysis."

He turned my head on its axis and it kicked "Crick!" If I ever get out of here alive, I swore to myself, I'll join the Independent Laborists.

HOLDING my tongue in his right hand, the professor began tapping my skull with his left to demonstrate my falling reflexes. One of the interns quickly cupped a hand under my chin to catch my eyes in case they fell out of my head. Someone approached with a surgery trolley, and my instinct for survival was aroused. "I've stopped hiccupping!" I yelled. "I want to get in touch with our Embassy!" The Oppit released my tongue and I dropped back, scattering limbs all over the place. "There you have it, gentlemen," the Oppit observed. "That's what a few hiccupps can do to a man."

The audience broke into applause, and the great man bowed. "Take him to Orthopaedics," he said with a worried glance at me, and departed en masse to his next demonstration. I started picking up my pieces. I found everything except for one thumb, but it was only a used one, and anyhow — one must sacrifice something to science.

The pretty nurse helped me screw my limbs back on, and pulled me carefully to my feet. "It's the only thing for an attack of the hiccupps," she explained as she led me slowly to the door. "Shock treatment. Professor Oppit is one of the top men in the field." Isn't he just. □

Translated by Miriam Arad.  
By arrangement with "Ma'ariv."

## 711 ALIYAH & ABSORPTION INFORMATION COLUMN

Successful absorption is a key to increased aliyah. The Ministry of Immigrant Absorption and the Jewish Agency are presenting this column as part of a series of articles designed to provide olim with information in various fields, practical advice, reports on changes in regulations, employment and housing opportunities, and stories of olim now absorbed. It is obvious that the column will not be aimed at the same reader each time.

The column is written by a staff of freelance writers, most of them olim. The views they hold are their own. We are hoping that enough interest in this effort will be generated to encourage reader response, which will allow us to tailor the content to demand.

It is not our intention to receive and reply to specific complaints of olim, but we will select problems encountered as subjects for future articles. Readers can contact us by writing to the ENGLISH PUBLICATIONS DIVISION, Department of Information for Olim, P.O.B. 616, JERUSALEM.

## Western Pensioners: How Much Does it Cost Them to Live in Israel

Part III  
THE MONTHLY BUDGET

Parts I and II of this series dealt with the initial outlay necessary to set up house in Israel. This last installment will deal with the regular monthly expenses a retired couple may encounter.

WHAT does a monthly budget look like? This article tries to give, in round figures, a breakdown of such a budget into its major components. This should allow prospective olim to work out approximate monthly costs for their own household in accordance with their personal preferences, individual life styles and (at best but not least, their financial possibilities.

Once more, costs and prices are given in dollars rather than Israel Lira — as the buying power of the dollar remains fairly stable compared to the fluctuations of the Israeli currency and the periodic price increases in the country.

If you have bought your apartment, there is an annual property tax (*mas rechush*) to be paid, which is estimated at a certain percentage of the value of your flat (reassessed periodically), but only one fifth of the sum is charged to new olim during their first five years in Israel.

MUNICIPAL TAX also varies according to location within Israel. The residential area in the town or

The TV & RADIO LICENCE, the two are combined, is paid twice a year and comes to just under \$3. — a month. (This figure may double after April 1979).

An average TELEPHONE bill, not including overseas calls, might go up to a monthly \$15. — If you watch yourself and double that amount if you don't.

The ELECTRICITY for the two-bedroom apartment of a retired couple making normal use of electric appliances would come to \$15. — to \$25. — and perhaps a little more during the winter months, but very much more if electric room heaters are used regularly.

Cooking in Israel is usually done on GAS, delivered in the older buildings to each household in individual containers or provided centrally in the newer housing units. It may come to \$4. — to \$5. — a month.

WATER bills are around \$7. — a month unless there is a good size garden, which might double the cost.

A much more expensive item in the budget is insurance. CAR INSURANCE, compulsory and full comprehensive, currently may come up to about \$300. — annually, or roughly \$25. — a month for a medium sized car, or close to \$450. — annually, roughly \$38. — a month for a car of 1.8 liter or more, provided your car is not new and provided you are entitled to a total no-claims bonus. Among other things, the insurance rate also depends on the number of persons driving the car.

For a brand new car and without no-claims bonus, premiums currently run close to an annual \$700. — for a 1.3 liter car with two drivers, and to over \$800. — for a larger car driven by two persons, or nearly \$80. — and \$70. — a month respectively. If you are entitled to a no-claims bonus there is a reduction of up to 30 per cent. (At the time of this article's publication there was talk of raising insurance premiums significantly).

FLAT CONTENTS AND PERSONAL BELONGINGS INSURANCE might be \$170. — to \$250. — annually, \$15. — to \$20. — a month, unless there are exceptionally valuable possessions to insure. For owners of apartments, insurance for the premises themselves would add another \$100 a year approximately per each \$12,000. — of the value of the flat.

HEALTH INSURANCE may pose a problem for the over-60s who, as new olim, were automatically accepted by the local health schemes until recently. If

they have sons or daughters in Israel, they can still join their insurance scheme as members of the family unit. Also, if they have previously been members of a trade union abroad and bring the appropriate documentation with them, they will be accepted as a retired couple by the Israel Labor Union's (*Histadrut*) health insurance at a modest annual fee (less than \$70. — per annum or just under \$6. — a month) but will have to participate with 25 per cent in the daily cost of a hospital bed (currently \$85. —) in case of hospitalization. If neither possibility is applicable and private health insurance companies refuse them membership, the new olim pensioners can turn to the health program of the Ministry of Immigrant Absorption, newly introduced for just such contingencies, which provides full coverage at under \$30. — a month; the price is the same for one or two persons or a whole family.

HOUSEHOLD COSTS — food, cleaning materials, minor daily expenses and moderate home entertaining — can come to anywhere between \$170. — and \$220. — a month. Prices are practically uniform throughout the country. One of the families interviewed for the purpose of this article, who entertain a good deal but are vegetarians, get by with \$190. — a month, for example. Meat is expensive, with the best cut of fresh beef currently at \$10. — and going down to \$8. — per kilo (2.2 pounds) at the Coop Supermarkets which operate on a minimal profit margin. A kilo of frozen beef now costs between \$3.50 and \$4.50, turkey between \$2.50 and \$3.50. — a kilo depending on the part of the bird; chicken sells at \$2.75. — a kilo, and fresh fish at about \$2. — a kilo. Certain prices keep going up as State subsidies are being gradually withdrawn. However, vegetables in season are not expensive, nor are eggs at about seven U.S. cents a piece, nor staples like rice, sugar, flour and the like. Coffee is dear by local standards, \$3. — for 200 gms. of a medium quality, and instant coffee costs over \$3. — for 200 gms. Imported products are widely available but carry a 100 per cent customs duty. Twelve per cent Value Added Tax must be added to all prices with the exception of fresh fruit and vegetables.

Prices for *Glat Kasher* Meat are higher than those quoted here.

HOUSEHOLD HELP these days comes to around \$10. — for four hours a morning. If used once a week, this comes to a monthly \$45. — plus just over \$4. — for the compulsory National Insurance. CAR EXPENSES, including

petrol and periodic servicing but not major repairs, could amount anywhere from \$50. — to \$80. — a month, depending on whether it is town or out-of-town driving and averaging about 850 miles.

THE COST OF CULTURE is a good deal lower in Israel than it is abroad when translated into dollars or any other foreign currency. A concert or theater ticket is between \$3. — and \$8. —, a cinema ticket roughly \$1.75. Annual memberships for the museums are around \$10. — for two, with a small additional charge for any of the lectures, concerts or film shows the museums offer. A subscription for a daily newspaper comes to around \$100. — a year. The Israel Philharmonic charges close to \$80. — for their season ticket for a medium priced seat; the Jerusalem Symphony's annual subscription comes to just under \$80. — to quote some examples. There are numerous clubs and associations, voluntary organizations and, last but not least, synagogues the new olim may wish to join, making their contributions according to their means. They alone can decide what to set aside for this purpose or for any of the charitable causes they may want to support.

Most retired couples also set aside an arbitrary monthly sum for IMPONDERABLES, repairs, odds and ends, minor purchases — anywhere from \$30. — to \$60. —

New olim from the West usually come with sufficient CLOTHING to last them for a few years, and quite a few of them also like to stock up their wardrobes whenever they go on a visit to their country of origin. Clothes are rarely a major item in the budget of older people, so it has not been included here. However, as an indication of current clothing prices in Israel, and for comparison with prices abroad, a good man's shirt or trousers can run from \$25. — to \$40. —; shoes from \$35. — to \$70. —; a suit to about \$200. —. For a pair of ladies' shoes the going price is from \$35. — to \$70. — and for leather boots from \$80. — to \$100. —; a two-piece suit from \$80. — to \$110. —; a winter coat at least \$150. —; a skirt around \$40. —; a housecoat between \$30. — and \$40. —. Value Added Tax of twelve per cent must still be added to all these prices.

The Monthly Addition Though one can manage on a good deal less, an average estimate of the monthly cost of western style living, including a car, comes to about \$600. — NOT including the rent if you have not bought an apartment. — ALL PRICES QUOTED HEREIN ARE UP-TO-DATE AS OF DECEMBER 1978, AND ARE SUBJECT TO CHANGE.

Communicated by the Ministry of Immigrant Absorption

**Tour Va'aleh**  
IMPORTANT NOTICE FOR JEWISH TOURISTS FROM IRAN

Every Jewish tourist from Iran may examine immediately the possibilities for settlement in Israel.

Those interested should apply to the offices of Tour Va'aleh — World Zionist Organization Aliyah and Absorption Dept.  
Tel Aviv — 12 Kaplan St., 6th floor, Tel. 03-258311  
Jerusalem — 4 Ben Yehuda St., Tel. 02-59261  
Haifa — 124 Sderot Hanassi, Tel. 04-83353  
Ben-Gurion Airport, incoming passengers hall

At all the above offices, advice and guidance is available on the following subjects:

- Immigrants' rights
- Change of status from tourist to temporary resident
- Housing
- Employment
- Business opportunities
- Education
- Learning Hebrew

If you have relatives or friends who arrived recently from Iran as tourists, please direct them to the above offices.

Neve Yerushalayim College for Women announces the opening of registration for the winter session of its "Encounter Programme"

A two-month intensive course of basic Judaism designed for thinking uncommitted Jewish women.

For details, write to "Encounter", P.O.B. 16820, Jerusalem, or call Tel. (02) 424227, from 9 a.m. — 4 p.m.

**Peer Pension**  
Horallya Pituah  
Tel. 08-932880

Accepts  
Physically Independent Senior Citizens

Special department with full medical supervision. Kosher and dietetic kitchen.

**RENT**  
TV'S - WASHERS  
COOKERS - FRIDGES  
ELECTRIC HOUSE  
14 Rehov Aza, Jerusalem  
Tel. 32977

**ROLEX**  
THE PRESTIGE WATCH  
Repr. "Eurasia"  
17 Ibn Gevrol, T.A. Tel. 237530

**JADIS**  
antiques  
Henri Cwajg  
Purchase and sale  
of all kinds of objects d'art  
14 Ben-Yehuda Street, Tel Aviv.  
Tel. 231985

הכרזה מן האל



ISRAEL'S WEST BANK dilemma is aptly and briefly formulated in the course of both of these books, which are otherwise quite disparate in tone as well as in content. The author of *Israel, the West Bank and International Law*, after a lucid and painstakingly detailed exposition of every conceivable facet of his subject, concludes that "self-determination for the West Bank is a necessary condition for a just resolution of the Arab-Israeli conflict." The difficulty, however, "lies in achieving this goal without running the risk of either a PLO-controlled state or a Palestinian West Bank canton which is 'autonomous' in name only."

The author of *Israel and the Territories*, speaking in more general terms and mindful of "decision-makers' perceptions," describes Israel's approach to the West Bank as problematic: "On the one hand, the elite was sensitive to the security and ideological inducements favouring continued control; on the other hand, the large resident Arab population aroused a demographic fear, while the political significance of the area suggested its value as a major Israeli bargaining card with the Arabs. The former considerations supported control, the latter argued against it." The result was that the decision-makers ("the elite") did not develop a single, common view of the West Bank, since each stressed different aspects of Israeli control there.

DR. GERSON'S book is nothing if not thorough. Focusing on the legal-political aspects of Israeli administration in the West Bank in the years 1967-77, his study begins with a preliminary chapter giving the author's interpretation

## Nightmare facts



ISRAEL, THE WEST BANK AND INTERNATIONAL LAW by Allan Gerson. London, Frank Cass, 285 pp., £12.50.

ISRAEL AND THE TERRITORIES: A Study in Control by Mordechai Nisan. Ramat Gan, Turtledove Publishing, 201 pp., IL240.

### Nissim Rejwan

of international law as it pertains to war, conquest and military occupation, and deals at length with the limitations international law

It is with the issues discussed in the fourth and last chapter that many Israelis are now preoccupied, since here the author moves on to an examination of competing claims to sovereignty or ultimate control of the region, and the problems attendant upon the termination of occupation.

The subject, of course, is lent urgency and topicality by recent developments in the peace-making process. Can Jordan be deemed the rightful negotiating partner for the disposition of the West Bank? How legitimate are PLO claims, and Israeli counter-claims? How practicable is the idea of a new independent Palestinian state? In this chapter, too, special attention is given to the issue of Jerusalem and its future legal status.

Dr. Gerson's conclusions are not easy to summarize. As far as the West Bank is concerned, he points out, the strict rule of *status quo ante* "no longer has anything to recommend it in the present circumstances where neither Jordan nor any other party on its behalf proffers its unqualified right to reversion of the West Bank." On the other hand, genuine West Bank autonomy will require vast legal and institutional change — and this cannot be accomplished "under the regime of belligerent-occupation at present deemed applicable to Israel's administration."

The author's own feeling, therefore, is that since it is highly unlikely, and unreasonable, to ask Israel to withdraw from the West Bank now rather than at some future date when responsible self-government might replace her rule, "a new international status of occupation, legally sound and politically acceptable, must be devised."

DR. NISAN'S BOOK deals with the Gaza Strip, the Golan Heights and the Sinai Peninsula as well as the West Bank. It gives a fairly clear and comprehensive summary of the thinking and considerations which guided Israeli policies in the territories between 1967 and 1977.

The author is concerned, not with the strictly legal aspects of the occupation, but with what he calls the phenomenon of Israeli control of the territories, the development of Israeli policy up to 1977, its impact on the local Arab community, and the confrontation of Jewish and Arab positions, with special reference to the critical area of the West Bank.

REPEATEDLY, and to my mind quite needlessly, Dr. Nisan stresses the need for objectivity. "Any attempt to resolve the problem of conflict," he assures us, "must base itself on fact not fiction, history not myth, reason not wish..." Again: "Ultimately, any serious study of the West Bank — where Jewish and Arab claims come into competition — will have first to examine the facts before drawing the conclusions."

Better, perhaps, not to draw any conclusions whatsoever. How else can an observer conduct himself when his discussion identifies five different approaches for handling the political impasse in the West Bank? Dr. Nisan lists these options or courses of action: Sole Israeli rule; sole Palestinian Arab rule; a compromise between Jewish and Arab claims; naming Jordan as the home of Palestinian Arab ambitions; or reintroducing a partial Jordanian presence in the area. But let's not be too choosy, please! □

## Melodic dreamer

VESSLS by Howard Schwartz. Greensboro, N.C., Unicorn Press. 80 pp. \$4.00.

MIDRASHIM: Collected Jewish Parables by Howard Schwartz. London, Menard Press. 65 pp. £1.20.

### Gabriel Levin

felt self through which the poem is experienced.

The poems work, and a number of them do in this first collection, when Schwartz lets dream, myth or muse fuse with his own voice. In "Adam's Dream," for example, which tells of the creation of Eve from Adam's rib, Schwartz conveys the pain of separation as well as the healing power of loss. Since the poem has been felt through the voice remains tender but never sweet: we feel Adam speaking from within the poet's own self. The last half of the poem reads:

I felt the life leave me  
with a gasp that gave me life.  
No eyes opened to ask or to answer,  
yet then I knew you were another  
that I had lost,  
that you would never remember  
why the wound could not heal itself  
once we had awakened.

HIS *Midrashim* is more than just another collection of Jewish

parables culled from the Aggadic Midrash — the rich assemblage of legends and tales which grew out of biblical narratives and personages.

With a spirited mixture of imaginative freshness and hutzpah, Howard Schwartz engages in midrash-making. The ancient Aggadic tales are reinterpreted and consequently re-told, yet the midrashic source (which for the English reader may be found in L. Ginsberg's *Legends of the Bible*) is never completely abandoned and continues to resonate in the new text.

In *Midrashim* Schwartz returns to the Jewish oral tradition where the word "davar" means both "thing" and "act," and where the act is something which is perpetually driven forward: once a tale is told, it demands further elaboration.

INHERENT in the parable is its moral lesson, usually imparted indirectly by means of symbol or metaphor. What distinguishes the modern prose parable from its ancient sources is its ability to weave its moral into the more complex narrative of modern literary forms. Modern allegorists such as Kafka, Agnon and Borges are able to combine the structural properties of the novel and short story with the metaphorical powers of the parable.

In *Midrashim* Schwartz succeeds in doing just this. Each parable is built around a tightly built narrative which, however condensed, allows enough

breathing room for the metaphor to enlarge upon itself. Thus "The Death of Adam" shifts between past and present, tells in one compact paragraph of Lilith, Cain and Abel, and how Eve "died of grief, and of the burden of bearing a memory that was too great for a single survivor."

Yet it is not the simple recounting of events but the gradual unfolding of the central theme which makes the tale cohere: how with Adam's death the past becomes more and more tenuous until "those who had been uncertain that he was, in fact, the first father, felt the past become a blank wall behind him, and knew that the first era was finally past."

THE TONE of these tales is sorrowful yet endearing. Here are tales of Cain, wandering in a circle which "has grown tighter than a knot," the mark on his forehead gradually worn away while he stands at some border with a useless passport; of the last animal to enter the Ark, outstaring all the other animals; of the dream of Rabbi Nachman who is taken into an endless forest where letter and the spirit animating the letter are brought together; and a wonderful tale called simply "Errata," which begins "by necessity every book must have at least one flaw," and ends: "Then it is not uncommon for a man to become lost in a single letter, or to hear a voice rise up from the silent page, and then only one imperfect letter, one missing page, can bring him back to the land where a book, once opened, can still be closed, can permit him to pull up the covers around his head and smile once before he falls asleep." □

## Legend

"HERE COMES the Ramle mosque!" the people of Ramle say to the people of Lydda when they want to taunt them for their foolishness.

It all started when the Ramleites humiliated the Lyddans and the latter decided to take revenge by stealing the Ramle mosque and the adjacent tomb of Nabi Saleh, the Moslem saint mentioned in the Koran.

How? A wise old sheikh in the hills, whose advice they asked, supplied them with what he said were magic ropes that would do the job for them; he did not tell them that these ropes were made of rubber. That night a band of Lyddans stole into Ramle, tied the ropes around the mosque and the tomb, and started pulling. On entering Lydda they shouted triumphantly to their waiting townsfolk: "Here comes the Ramle mosque!" Of course, no mosque came...

We find this legend under the heading "Nabi Saleh" in volume 6 of Arlel (Encyclopaedia of Eretz Yisraelology, Tel Aviv, Am Oved — Tarbut Vehinuch, pp.4977-5928, illustrated, price not listed) by the doyen of Israeli guides and fabulists, Zev Vilnay.

This volume covers items from "Nebi Musa" to "Asafna" (according to the Hebrew alphabet, of course) and, like the first five volumes, is richly illustrated with photographs, maps and diagrams. Among the many interesting items covered in this volume is Gaza, with its Jewish history going back at least to Haamonean times. □

AMIA LIEBLICH has pressed the Israeli psyche between the covers of a book — a raw, artless and sentimental document produced for foreign consumption, one suspects, because local readers would never buy it. For all its flaws, this is a book that strikes to the bone. And yet since a glowing review appeared in *Neusweek* last month, the prevailing response here has been to debunk it.

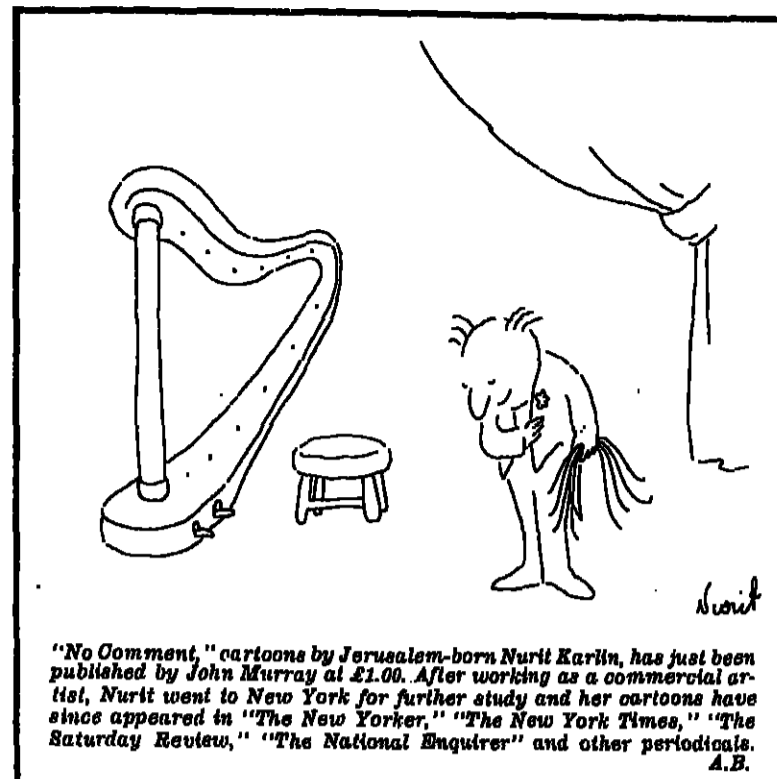
These are working papers, a loose collection of interviews and transcripts from group therapy sessions and a valiant attempt to scale the wall of silence behind which the Israeli soldier is taught to live. Tank phobia, amputation fantasies, the treasonable urge to expatriate, and the wedge that military service drives between the male and female halves of the nation: this is the sort of thing people don't talk about, as one of Liebllich's tin soldiers protests.

Titled from the imagery in a client's dream, *Tin Soldiers on Jerusalem Beach* is the joint production of the author and several dozen students and friends. A privileged, patriotic sampling, they are for the most part therapists in training who fought in elite reserve units in the last two wars. But even these young men and women, who lead considerably more self-conscious lives than the norm, find each other's feelings excruciating and one often largely unappealing.

One calls it sheer agony to watch a man cry. Another wonders if he is in the wrong line of work. A third, himself a hard scientist, considers mental pain self-indulgent and sees no place for clinical psychologists in a garrison state, while a fourth has been unable to face a mirror undressed since the Yom Kippur War, although — or because — he survived intact.

GUILT for fighting the wars, guilt for surviving the wars, guilt in the case of women and others who did not go to the front, is perhaps more on her own authority, instead of leaning on the Gestalt jargon.

After a mildly irksome introduction in which she trots out her terms and her abundant sincerity, her clients take turns on the so-called "hotseat." For some 200 pages we are treated to dreams, fantasies and a good deal of harrowing and contagious emerald defences against it, some readers will take these papers as an orgy in defeatism. The enemy should not know how mortal we are. But Liebllich argues that without reckoning with their emotions, soldiers become robots and war makes no sense. Her book is a plea for a more conscious,



"No Comment" cartoons by Jerusalem-born Nurit Karlin, has just been published by John Murray at £1.00. After working as a commercial artist, Nurit went to New York for further study and her cartoons have since appeared in "The New Yorker," "The New York Times," "The Saturday Review," "The National Enquirer" and other periodicals. A.B.

TIN SOLDIERS ON JERUSALEM BEACH by Amia Liebllich. New York, Random House. 302 pp. \$10.95.

### Alice C. van Buren

self-forgiving citizenry: that this be included among more overt reasons for making and defending a Jewish state.

Unhappily, Liebllich's is not the most winning example of the psychological method. Trained as a Gestalt therapist in California and currently practising in Jerusalem, she was born in Tel Aviv during World War II. For a woman who has known six wars in her lifetime, she could have relished more on her own authority, instead of leaning on the Gestalt jargon.

After a mildly irksome introduction in which she trots out her terms and her abundant sincerity, her clients take turns on the so-called "hotseat." For some 200 pages we are treated to dreams, fantasies and a good deal of harrowing and contagious emerald defences against it, some readers will take these papers as an orgy in defeatism. The enemy should not know how mortal we are. But Liebllich argues that without reckoning with their emotions, soldiers become robots and war makes no sense. Her book is a plea for a more conscious,

open.

## Platonic vice versa

GREEK HOMOSEXUALITY by K.J. Dover. London, Duckworth. 244 pp. £15.

### Robert D. Kaplan

Christi College, Oxford, examines myth, philosophy, history, vases, drama and even graffiti to determine just what the ancient Greek concept of homosexuality was. The writing style is dull, academic and cautious, and there are not many revelations that will startle those well read in the classics. Nevertheless, stereotypes are exploded and some new ideas emerge.

Though modern society tends to associate homosexuals with men exhibiting feminine qualities, nothing could be further from the Greek idea. In fact, the author implies that the ancient imper-

confidence-building chapter of their lives, and the crucible through which every citizen must go to establish his credentials. "How do I become one of you?" asks an anxious new immigrant. "By fighting with us," his peers tell him. "Belonging here is only possible through unquestioning participation in military action."

All the same, there are questions. One young man describes "beduinism," a kind of hypnotic torpor that comes over him even as he talks about it. Others relive their terror of being trapped inside a burning tank, of losing a limb, or their ambivalence at having to kick open the doors in Arab villages in the middle of the night, searching for terrorists.

One reservist, whose parents survived the concentration camps, has nightmares about the Gestapo. In his dreams he is the victim. In reality, he is the conqueror — an historical paradox, as one astute young woman observes, that will not be eliminated by psychological techniques.

THE MORE one identifies with Israeli society, the less one may care for such exposures. However, for those who were not born here, Liebllich's study yields a more intimate view of the country's emotional anatomy than will ever be handed to us directly. In a sense, the best uses of this book are voyeuristic — for the truths to be had by eavesdropping are often more telling than those announced to our face.

Possibly the wisest thing said in these pages comes from the tank commander with the religious solution: that the way to remain sane after war, "instead of going to psychiatrists, is by building, actually building and begetting children. This isn't mysticism. I don't accept mysticism. It's dealing with olive trees."

A painfully honest and warm-hearted book, *Tin Soldiers on Jerusalem Beach* is the author's maiden flight into print and a bold one at that. A decade ago a group of literary kibbutzniks put out a collection of interviews with people who fought the Six Day War. A more durable document than Liebllich's can ever be, *The Seventh Day* was composed by writers for the historical record. Liebllich, on the other hand, is concerned with the less tangible order of battle — the felt realities of the individual for whom war is not a single episode but the constant condition of his life. This is a more subjective and daring question, and it accounts for Liebllich's originality. It is noteworthy, however, that she had to resort to pop psychology — and an American publisher — to ask it. □

FINALLY, another category of citizen who is disqualified from the wars is the Moslem Arab. Out of the several dozen Israelis

respondingly low opinion of women.

WHY WERE the Greeks so liberal when it came to homosexuality? Dover concludes that it supplied something missing in their society. The constant state of warfare between the city-states elevated the fighting, adult male as the one who mattered most. Adult males thus sought the company of other adult males, as husbands had, at best, shallow emotional relationships with their wives and parents. Only with each other could they receive the needed emotional security.

Though parts of this volume offer deep insights into the society that gave birth to some of the world's greatest literature, much of the text is limited and technical in scope. □

הגדה מן האכל



**32%\***  
**DISCOUNT**  
**FOR NEW**  
**IMMIGRANTS**  
 KITCHEN UNITS & BEDROOM FURNITURE  
 \*20% DISCOUNT + 12% V.A.T. DISCOUNT.  
**MARANTO**

**BAR-ILAN UNIVERSITY**  
 History of Israel Department      Research Institute for Oriental Jewry  
 The public is invited to a  
**One Day Symposium on the**  
**Jews of Tunisia and Djerba**  
 to be held in memory of Prof. Haim Ze'ev Hirschberg on the third anniversary of his death on Wednesday, January 31 at 4.00 p.m. in the Senate Hall, Administrative Building, Kiryat Ha-Universita.  
 There will be a graveside memorial service for Prof. Hirschberg on Tuesday, February 8 at 10.30 a.m. in the Sanhedria Cemetery, Jerusalem.

**Tours of the**  
**Weizmann Institute of Science and**  
**The Weizmann House, Rehovot**  
 You are cordially invited to visit the world famous Weizmann Institute of Science and the newly opened Weizmann House — residence of Dr. Chaim Weizmann — First President of the State of Israel.  
 Visitors to the Weizmann Institute are invited to see an exhibition on Dr. Weizmann's life in the Weizmann Library, and a film on the institute's research activities in the Weizmann Auditorium. The film is shown regularly at 11.00 a.m. and 3.00 p.m. every day, except Friday, when it is shown at 11.00 a.m. only. Special screenings can be arranged for groups.  
 Tours of the Weizmann House are held daily every half hour from 9.00 to 4.30 p.m. and between 9.00 a.m. and noon on Fridays. There is a nominal fee for admission to the Weizmann House.  
 For tours of the Weizmann House please book in advance by contacting the Visitor's Section of Yad Weizmann, Tel: 054-82320, 054-82325.  
**THE WEIZMANN INSTITUTE AND THE WEIZMANN HOUSE ARE CLOSED ON THE SABBATH AND ON HOLIDAYS.**

"Shdemot... goes from strength to strength" — Jerusalem Post  
**SHDEMOT No. 10**  
 The Literary Forum of the Kibbutz Movement  
 The Kibbutz Way of Death; Amos Oz on Story Telling; "Tear-Gas Monologue"; Young Ollm Explore Their Common World; poetry, fiction, and a special section on the Future of the Labour Parties.  
 Subscriptions (4 issues): IL75, IL60 to students. Single Copy: IL20.  
 Abroad: \$9, \$4. for students. Single Copy: \$2.50, \$1.00 for students.  
 SHDEMOT is published by the Federation of all the Kibbutz Movements.  
 SHDEMOT, 10 Rehov Dubnev, Tel Aviv, Tel. (03) 250-231.

**ISRAELITISCHES WOCHENBLATT**  
**REVUE JUIVE**  
 Founded in 1921  
 CH-2008 Zurich/Schweizland, Pflanzstrasse 34  
 Published in German and French. This independent Swiss paper will reach by week help you informed about what is happening in Jews all over the world in the fields of religion, politics and culture. Large advertising section for business and personal notices.  
 Sample copies and advertising rates available.

**WEIGHT WATCHERS!**  
 Slice fat off your meat bill  
 Put good meat on your table everytime. Beef, poultry, turkey  
 FREE HOME DELIVERY Tel. 02 524632 523 725  
**JERUSALEM NAKNIK QUALITY PRODUCTS**

**Scouse Führer**



**YOUNG ADOLF** by Beryl Bainbridge. London, Duckworth. 174 pp. £3.95.

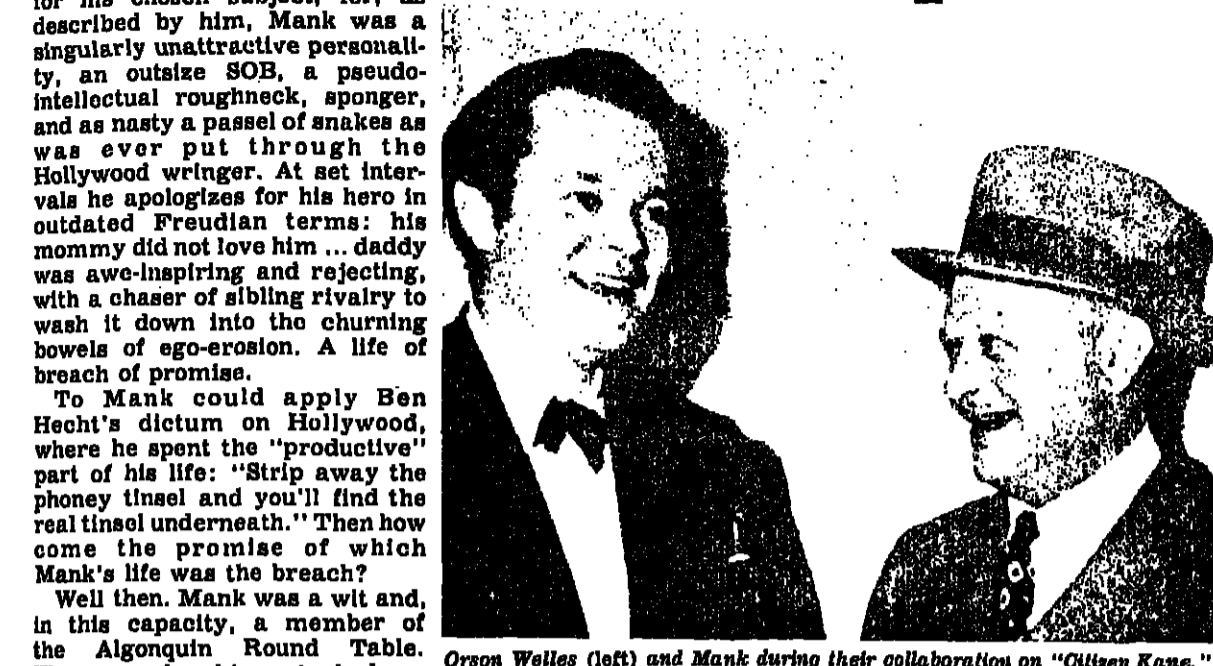
There used to be a comic-strip character called Moon Mullins, a round-eyed fellow with teeth eternally clamped around a fat cigar, a heart full of pity, and a head full of holes. Moon had a small brother named Kayo, maybe seven or eight years old but dwarfish, who was also addicted to cigars and who made his bed in the bottom drawer of the wardrobe. The drawer has been empty for many years now and I never expected to see it tenanted again, but such are the tricks of circumstance that I discovered young Adolf's nephew asleep in exactly the same place. No coincidence could bear out more precisely Beryl Bainbridge's assertion that she has no need for invention, since life itself provides her with fiction enough.  
 Having latched on to the diary of Bridget Hitler, wife of Alois, Adolf's older half-brother, Bainbridge proceeds to chronicle the five-month passage through Liverpool of the 23-year-old Adolf, on the lam from conscription in the Austrian army. Since Bainbridge never precisely levels with her readers, it's hard to be sure whether Adolf in fact visited his emigrant brother, a razor-blade salesman and part-time waiter in Liverpool's Adelphi Hotel; but although the letter may be questionable, the spirit is exact. Adolf has found his biographer.  
 Alois and Bridget Hitler lived with their baby William Patrick in a flat on Upper Stanhope Street, the neighbourhood that nurtured Beryl Bainbridge and produced for her a whole population of living, breathing people. She can scarcely, therefore, do less than create a living Adolf, a creature born of woman and subject to fears and fancies, rather than a monster sprung full-grown from the horns of Satan. He neither tortures the cat nor murders the baby, but instead spends his time lying face to the wall on the living-room couch when he is not feeling from real or imagined pursuers.  
 He arrives in Liverpool penniless, his only luggage a book about Old Shatterhand, a Red Indian chief whose scalping prowess and blood-curdling war whoops win him an empire. Adolf mislays the book but retains the message. He is then inserted into his brother's actively hostile ménage, which includes Meyer the landlord and hairy Mary O'Leary, a Russian who met and married O'Leary all in one day, bade him farewell the following morning, and is still, after 20 years, awaiting his return.  
 The only certified swell in the household is Alois himself, whose schemes for capturing the razor-blade market have been thwarted by the arrival of Adolf, *dummkopf* and art-school reject, in place of his sister Angela, a sharpie who

Adolf's head and struck the wall. Rebounding, it clattered harmlessly to the floor. Alois ran into the adjoining room and slammed the door... The baby, chuckling, waved its fists."  
 It is hard not to be reminded of future ribald flat-waving in the face of consummated murder.  
 But Adolf, who, besides sleeping, has been eating pretty well, is not so easily dislodged. He now possesses a bona-fide second shirt (brown) and a black overcoat so large that it often seems to take wing, so that with a strong wind and the rain in pursuit he is convinced that he is flying. Taken all in all, "it was difficult for him to remember that he had ever lived anywhere else, so secure did he feel, so cooly at home."  
 Hounded by Dr. Kephalaus, who initiates him into the trauma of fire, haunted by a cyclist with a bloody head-bandage, shoved, alone and half-frozen, into the transept of a derelict church, Adolf nonetheless can imagine no fate more blissful than life in Liverpool. Typically, when he tries to escape from the church he heaves a mighty kick at the door, fractures his toe, and leaves his shoe behind.  
 He spends Christmas sweeping the potato peelings out of a dungoon-like chamber, the *miscellaneous* for the Yuletide meal because it's the only room in the house with a stove. Gathered round the festive board are, besides the immediate family, hairy Mary, Meyer the landlord, Dr. Kephalaus, a Mrs. Prentice, "gaudy in a sauteen jacket of shot purple," and six or seven of her nine children.  
 There seems to be more beer and cherry brandy than food, in spite of the goose that has been occupying the oven all day, and when the meal is over one of the Prentice daughters is called upon to sing. She refuses, and her mother, staggering slightly, rises from the table and jerks the child to her feet. Not a peep, however, comes out of her. But Mrs. Prentice, pinching viciously, has her way, and the guests are treated to a rendition of "The boy I love is up in the gallery..."  
 "When she had finished she jumped from the stool to tumultuous applause and collapsed on the floor among her brothers and sisters like a puppet whose strings had been cut."  
 "Even as a baby," boasted Mrs. Prentice, "in a gown made out of a sugar bag our Dolly warbled shriller than a nightingale."  
 Truly a Christmas for the fur-naces. The whole novel alternates shivers and sizzles, a reflection of Adolf's wild imaginings and cringing fright. It is a fitting comment on the wrath and laughter of the gods. When Adolf leaves his brother's house at last, accompanied by all its inmates to the railroad station, Meyer remarks, "It's a pity he will never amount to anything."  
 More's the pity. □

**Pasadena bloodhound**

And of course there's an L.A. cop, this time an off-beat Russian Orthodox detective sergeant, also a loner, addicted to vodkas, Boris Goudonov and gypsy music.  
 The three loners have one thing in common — their best friends are animals. Who else would love dogs? Their addictions were acquired mainly as a means of coping with life, which blocks their dreams of fame, glory, and peace of mind. When the three come together in a dog-kidnapping case, Chaplinesque farce takes over; the only flaw is a sentimental, movie-type end. □

**Mank manqué**



Orson Welles (left) and Mank during their collaboration on "Citizen Kane."

I CAN'T for the life of me see what made Mr. Meryman write this book. It couldn't have been love for his chosen subject, for, as described by him, Mank was a singularly unattractive personality, an outside SOB, a pseudo-intellectual roughneck, sponger, and as nasty a passel of snakes as was ever put through the Hollywood wringer. At set intervals he apologizes for his hero in outdated Freudian terms: his mommy did not love him... daddy was awe-inspiring and rejecting, with a chaser of sibling rivalry to wash it down into the churning bowels of ego-erosion. A life of breach of promise.  
 To Mank could apply Ben Hecht's dictum on Hollywood, where he spent the "productive" part of his life: "Strip away the phoney tinsel and you'll find the real tinsel underneath." Then how come the promise of which Mank's life was the breach?  
 Well then, Mank was a wit and, in this capacity, a member of the Algonquin Round Table. The membership stacked a lot of talent in the "Twenties, and, apart from being well-known for their well-knownness, most (unlike Mank) having already earned their spurs as successful playwrights, journalists, critics, poets, etc., were "convinced that they were the acme of 1920s sophistication." They included Alexander Woolcott, Robert Benchley, Dorothy Parker, Harold Ross (of the *New Yorker*), George Kaufman, Marc Connelly (*Green Pastures*) and Robert Sherwood, to name but a few. The object of the exercise was the trading of witticisms, barbs, taunts, bon mots, puns, elegant insults to friends and enemies present and absent, honing the cutting edge of their incisive wit. A few examples should convince my readers:  
 George Kaufman to a friend elaborating on her ancestry: "Yes, I also had an ancestor in the Crusades — as a spy, of course."  
 Alexander Woolcott to a guest: "Your brains are popoorn soaked in urine." Or: "Reading Proust is like lying in somebody else's dirty bath water."  
 Mank (on how difficult it is to hear what a bearded man is saying): "He cannot speak above a whiskey."  
 A brilliant lot, what? Dorothy Parker, later, much later, confessed, "most of the group had middleweight minds buttressed by heavyweight personalities."  
**MANK'S FATHER**, "Professor" Frans Mankiewicz, settled in Wilkes-Barre, Pennsylvania, as editor of a German language newspaper and considered himself a great scholar (he eventually did become a professor at New York City College, years after Mank graduated). He was a monument of leaden Germanic pretence and rectitude — rejecting, crushing, demanding, conforming to the Gospel of St. Sig-mund as understood by the subscribers to the *Reader's Digest*.  
 A bicycle given to Mank for his birthday and subsequently stolen but not replaced (to teach a moral lesson), left indelible scars which surface in the "Rosebud" conception of *Citizen Kane*. Mank's pinnacle of success (in fact his only one) and his only lasting contribution to the art of the cinema.  
 BUT IN EVERY theatre critic lives a dramatist screaming to be let out. In the "Twenties" he wrote three plays, all resounding flops. Fortunately, they were not the first dents in his ego. After a short stint on *The New Yorker*, he got the sack. What next?  
 Inevitably, Hollywood was next — a consumer of whatever talent was willing to be coaxed by cash into its voracious and destructive jaws. For reasons which escape me those literary time-servers were paid vast sums for writing the plots and title-dialogue for

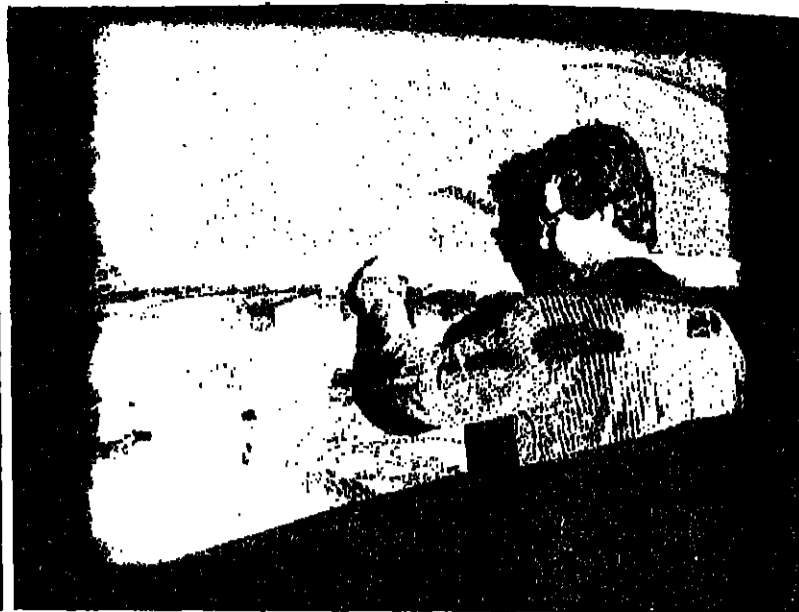
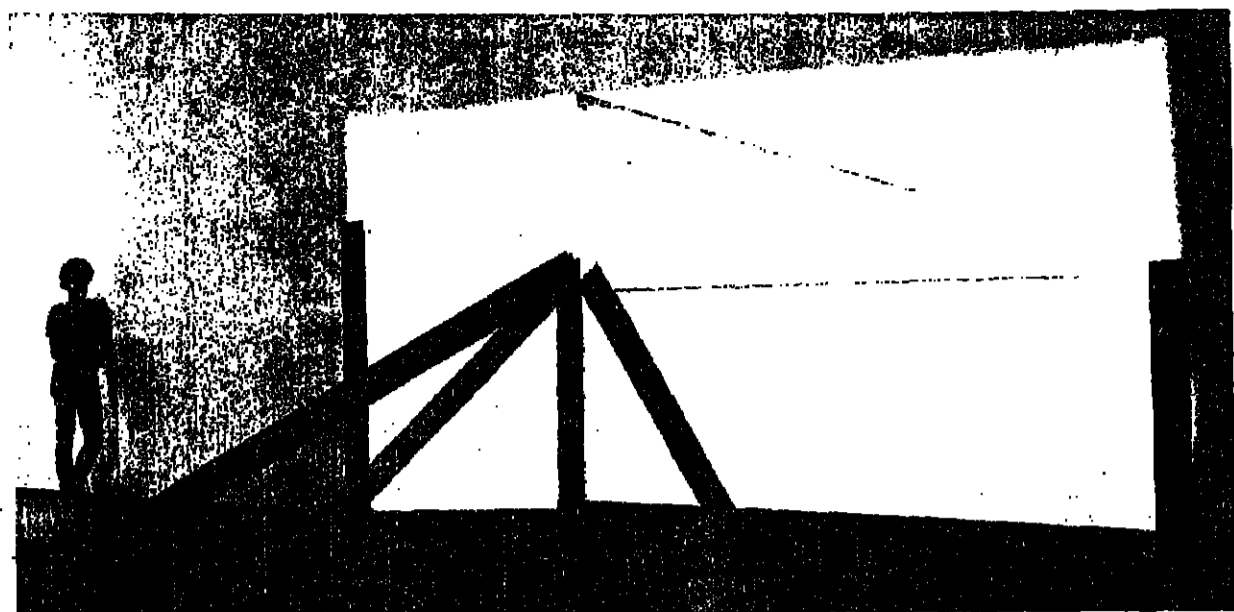
**Belief in freedom**

**HUMAN RIGHTS** by David Owen. London, Jonathan Cape. 154 pp. £4.50.

IN THIS collection of speeches and articles written during his first year in office, the British Foreign Secretary discusses a wide range of subjects. Tied loosely together under the title *Human Rights*, they reflect the author's conviction of the dignity of the individual, his passionate belief in human freedom, and a genuine respect for the beliefs of others. All these are features which have characterized British socialism from its birth; it is as a socialist of this stamp that Owen writes first, and as Foreign Secretary second.  
 In the volume's first piece, "Human Rights in Britain," Owen suggests, a little simplistically if none the less correctly, that more altruism is required if progress towards social justice and political agreement is to be made. Here, as throughout the book, the underlying theme is Owen's firm opposition to totalitarian dictatorship and his support for individual freedoms.  
 This concern explains Owen's distrust, in other pieces, of the recent phenomenon of Eurocommunism. He reminds us that whatever the truth of the European communist parties' new-found devotion to democratic principles, their aims and values are essentially antithetical to those at the basis of western democracy — liberalism, tolerance and a willingness to yield political power to the unfettered judgement of the ballot box.  
 Other parts of the book temper the expression of these ideals with a recognition of reality's harsher truths. Owen hates apartheid in South Africa, racial hatred in Britain and elsewhere, the abuse of human rights under totalitarian regimes of both the right and the left. He is deeply concerned by the problems of Third World poverty, hunger and disease, but he is at the same time aware that progress in fighting these evils is of necessity a slow business, that the wrongs in the world cannot be righted overnight. He calls for greater efforts by the developed nations to help developing ones, and attacks bitterly the hypocrisy of the communist states, which use their lack of a colonial past as an excuse for giving only tiny amounts of aid to developing countries.  
 OWEN is not Britain's Andrew Young, although his outspokenness suggests the comparison. Nevertheless, like Young, he occasionally seems to say more than he had intended and than his admirers might like. His famous advice to those fighting for freedom for Jews in Soviet Russia to broaden their scope to include all sufferers from such tyranny, and his juxtaposition of Israel with South Africa and Chile, will strike some readers at least as strange.  
 What comes over strongly, however, is his commitment to democracy and to socialism. His emphasis that communism is very different from socialism, and not merely an extension of it, is a theme which others could profitably adopt. □  
 David Wasserstein

מגזין מאת האגודה





## Reality of an illusion

Gil Goldfine

BENI EFRAT, one of Israel's leading avant gardists, is a bright and erudite artist, an individualist who has negated the traditional forms of painting in order to pursue a conceptual course of action that emphasizes the didactic qualities of art more than the plastic ones.

However, for unclear reasons, Efrat has attempted to categorize his work within the parameters of concrete art, when in fact it functions only peripherally within that idiom. Apart from being objectively "characterless," his art lacks the human spirit of much of concrete art and deals with only its cold philosophical applications.

More specifically, he is interested in how and with what learned and physiological tools we perceive the world; and by what means he can translate this perception into visual statements. Efrat's current one-man show at the Tel Aviv Museum proves him to be an articulate thinker, an investigator probing empirical and scientific principles. (His installations are laboratory situations designed to introduce and expand upon problems of perception related to precepts of Western art.

Efrat's dimensional pieces are colorless and divorced from objective references. But they do assume a dual role — that of subject and concept.

Each installation has been injected with the mechanism that proposes a problem and simultaneously provides adequate answers. He does not separate content from material, nor subject from content.

WHEREAS the concrete artists adhere to an aesthetic base in which colour, proportion and form are joined to mathematical logic in an harmonious effort, Efrat has disengaged himself from all of this.

Although his works are stimulating they are invariably transient in appearance. Also, they defy the power of personal interpretation. They belong to physical laws pertaining to light, projection and volume. Yet, while Efrat's art destroys our sense of security and challenges our

accepted norms, it proposes alternative means of accepting new "facts."

Compared to established styles, Efrat's abolishes variances between artist and spectator. Each viewer must arrive at the same, unemotional conclusion as the next, a conclusion predetermined and fully understood by the creator.

Beauty and subjective decisions have been deemed unimportant. Interest is generated by intriguing suppositions. Appreciation depends on one's desire to probe the axiom and intellectually carry the lesson beyond its obvious tenet.

THE greater part of the exhibit is devoted to "Shadow Pieces," installations that seek to define the inter-relationships between a formal reference (object), a shadow with reference (light plus object), and only the shadow (light).

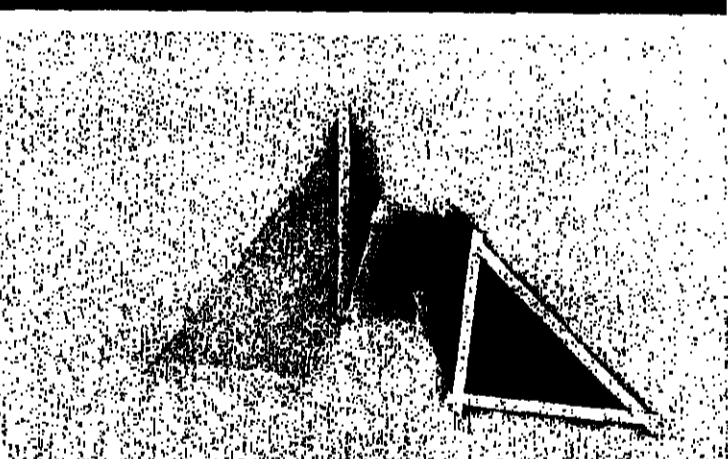
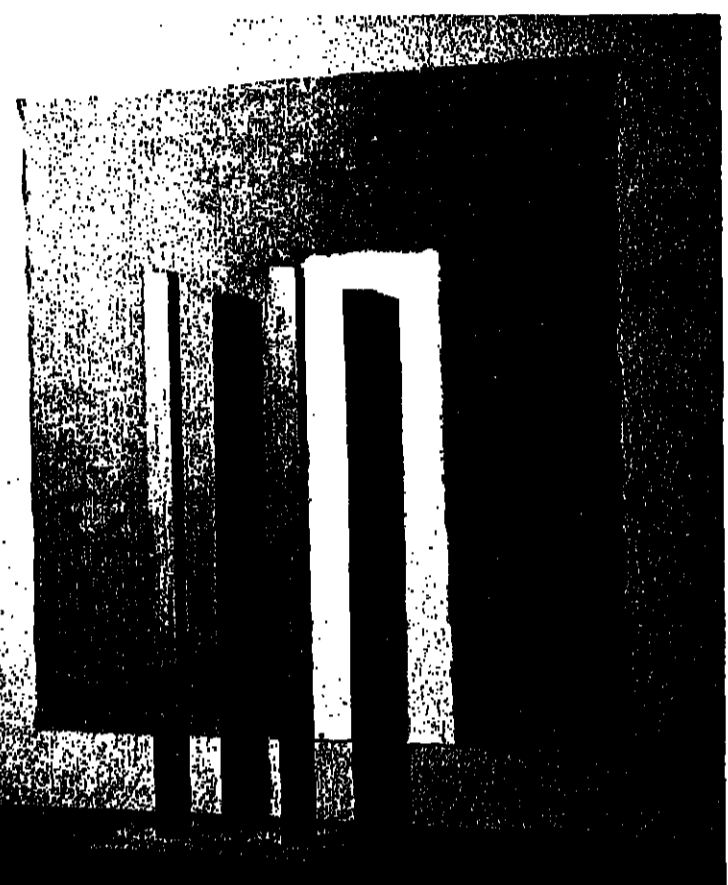
Two 10 x 10cm x 2m lengths of lumber have been erected vertically before a large, unprimed sheet of linen. Providing the means for variable light exposure, (one neutral overhead room light and one direct spotlight) shadows are cast from the wooden pillars and perceived as "real" or "painted" elements of the work. A third alternative is a shadow that is projected by the spotlight and re-viewed as a painted shape in natural room conditions.

The idea is captivating and illuminating; and as Florent Bex has said, "Instead of representing an illusion, Efrat composes the reality of an illusion."

A SECONDARY AIM for Efrat is to learn about the processes and absolutes in art: That light is an integral part of the work, and not an aid used to differentiate between surfaces, is central to his themes. To convey this premise, Efrat cuts wooden shapes that correspond exactly to thrown shadows and uses them as a reinforcing agent.

The congruence of atmosphere and matter upholds the integrity of formal description, while transcending its formal boundaries. Light has been transformed into solid surfaces.

In addition to these stimulating "Shadow Pieces," Efrat has constructed exhibition stalls to project conceptual films and present the results of performances.



Benji Efrat: Drawing (Tel Aviv Museum).

In one, he has painted the projected shadows of a live plant directly on to the gallery partition every day for five consecutive days. But because of the botanical changes (phototropism) the shadows have changed their size and position daily.

Duly noted and recorded in different colours, Efrat, embracing the impressionist cause, points a finger at our blind acceptance of the illusion of cast shadows; when in reality they are unstable and unpredictable entities. Here, the art was created from a living thing with a need to survive.

"EXTRAPOLATIONS" is an apt title for a series of excellent black-and-white graphite drawings in which Efrat begins with a basic, centrally positioned, right-

Benji Efrat: "Shadow Pieces" and film performance.

The half-dozen scenarios that comprise the "Lecture" contain obvious parallels with his static gallery pieces, reinforcing his concepts of perception. They probe the dilemmas of reality and illusion and are presented as environmental projects on film, not finished works.

Efrat stands on a stage in front of a blackboard that doubles as a movie screen. When the reel begins to flow, he busily draws with chalk on to the board together with the film star Efrat who was also photographed drawing on to a blackboard.

The recorded film event shot years ago is re-enacted like a stop action re-play as both Efrats are seen surfacing, sketching, drawing and erasing.

These are exciting concepts and are cleverly produced. The hopper is mixed with a delectable array of questions surrounding the concepts of time, space, duplication, imitation, object-subject, reality, sorcery and believability.

ALTHOUGH I found Efrat's entire performance stimulating, entertaining and often absorbing, in many ways it was like going back to school. There were lessons to be learned, albeit via strongly programmed motivational material. Carrying the knowledge into other spheres would be the individual's choice.

In this respect, Efrat's art serves a very specific, theoretical, purpose.

What disturbs me are the implications for the continuity of art in general. If we accept Beni Efrat's conditions, will the tradition of art as we have come to know it eventually fade from our walls, to be stacked only on the library bookshelf or stored in a metal filing cabinet? Will museums eventually resort to computer-banks for recalling stored information about aspects related to the production of late 20th century art? Will artists strive to be great investigators, not practitioners?

If I believe totally in the art of Efrat, I must then be concerned with my love for a hefty painting, a sensuous drawing and a thoroughly bold bronze. If I accept the seriousness of Efrat's work and the service he provides, I must also seek the heirs to Velasquez, Matlase and Pollock.

One begins to speculate: Can the Beni Efrats of today bridge the two sides of the chasm? Somehow, I feel they owe us one more substantial round. (Tel Aviv Museum, King Saul Blvd. Till and Maroh) □

It was initially aired at New York's Whitney Museum of American Art in 1977 as part of his one-man show, the first accorded by that museum to a non-American artist.

## ROUND THE GALLERIES

HAIFA

MICHAEL BISEMANN'S main apportion of motifs in this show conjures up an Old World rustic idyll while making use of the latest compositional innovations in painting.

The average piece consists of a watercolour landscape suggested by familiar pictures, usually Dutch or French, and executed in a soft impressionism which resembles tapestry.

Often it is just a flower study, with a second inset (in wash) that includes motifs complementary to the first — say the continuation of a gabled roof or skiffs associated with a river scene in the first — and, in the parchment-like margin, ink or pencil sketches of an object following on the previous subjects.

Other subjects and motifs include little girls (in two instances), horses (inspired, perhaps, by the Italian Renaissance), cattle, etc. Above all, there are flowers to which are appended the Latin botanical names in the same antique script.

There is no repetition of ideas; each arises in a naturally logical sequence, and the unity of the whole lies in the emphasis on one of the two insets, supported by the remainder.

Bisemann's work reflects a deep love of country life, mostly domestic, although we see no interiors. It is a personal and somewhat idealized evocation of an outwardly sleepy past through which rivers flow peacefully, boats are at rest and not even the accompanying dog disturbs the cattle. (Goldman's Gallery, Haifa).

"WINTER '79" is a collective exhibition by 12 artists (a winter show or one expressing winter?)

The only two painters who have taken the first meaning are both abstractionists, Goldstein's two trapezoids ("Composition B") and Reis' colorist 20.

The others, chiefly displaying oils, include Elieha's "Cool," combining drawing and muted palette; Glikin's "Winter Landscape," introducing small ice lines, possessing a clear idea but not executed with her usual skill; E. Tsaplin's nocturne "Kinerot," in very dark green, possessing a strong composition; another "Winter Landscape," by Rikhor, which, although separating a green sky from a purplish earth, is more a colour abstract; and Sherman's "Persistent Rain," swooping up the mountain side, marking her return to realism. (Beit Chagall, Haifa).

GAD ZORBA is an artist-poet whose poems are placed alongside his oils, hence the show's description "two directional." Very smoothly painted hard-edge oils — with, at times, a surrealist trend — are pervaded by loneliness: The nude statue of mother and child surrounded by walls facing tenements ("Urban Loneliness"); the walled-in nude on the mattress ("Weeping").

It is all compounded by the additional factor of mechanisation: "Self-Portrait at Work" is simply a composition of machine parts; and there is the loneliness of the computer world ("Mechanisation"). The pen-and-ink drawings are inferior, the best being "Figure Reading." (Traulin Auditorium, Haifa). E. HARRIS

JERUSALEM

SARA INSLER does bright, ingratiating abstract-expressionist canvases that at first glance might have been painted by Lee, Nikiel. A second look brings notice of the same palette formula applied to nearly every painting, while the uniformly matt surface and modular colour seems characteristic of acrylics rather than oils. Composition is not always logical the loose areas of paint being tied together with tachiste gestures. The result is a rather slick pastiche of a style and approach that has long been done to death. Anyone using it today must supply complete originality of composition, or a different point of view. (Engel Gallery, Khatsot Hayotzer, J'lem) Till Feb. 8.

MEIR BONNEN

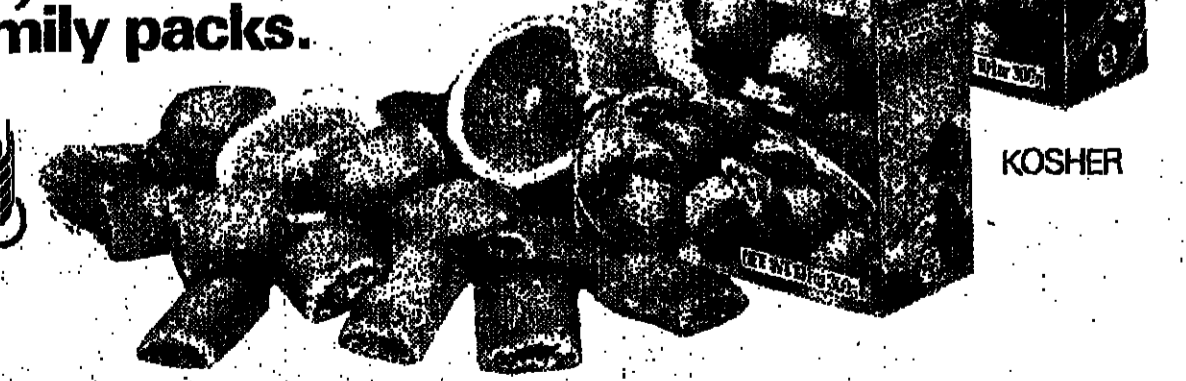
# Hot news from OSEM



Osem's delicious rolls - with real fruit filling. They taste like they've only just been baked in your own oven. They literally melt in your mouth. They are the only cookies in Israel filled with real fruit. There are two kinds to choose from: Rolls filled with real orange pieces and rolls filled with figs.

Now also available in attractive 300 gr. carton boxes, as well as 1KG. economy family packs.

It's good - it's OSEM



aroyo-barel

הכרזה מן האוכל



Sweetness and light seemed to flow out from the island of Rhodes, where Walter Eylan was joined by Yitzhak Rabin and Reuven Shiloah to iron out the details of an armistice agreement. Mapai emerged as the largest party from Israel's first general elections — but without an overall majority, thereby being obliged to deal with small parties so as to get the right to govern. In the wake of the Rhodes talks, even Ernest Bevin conceded that Israel's existence was a fact that could not be refuted. Jerusalem, January 22-28, 1949.  
The Jerusalem Post was known as the Palestine Post until 15 May, 1950.

THIS FEATURE IS PRESENTED BY THE JERUSALEM POST AND BANK LEUMI LE-ISRAEL AS A SERVICE TO THE PUBLIC

EDITORIAL

Friday, January 24, 1949  
Tevet 21, 5709, Rabi'a Awwal 28, 1389

Bevin chastened

RARELY in the history of the British Parliament has a Foreign Secretary put up such a lame, unconvincing performance on a major matter as Mr. Bevin in this week's debate on Palestine. The very fact that the problem of which Mr. Bevin not long ago so ostentatiously washed his hands by passing it to the United Nations, is still considered serious enough to require a two-line whip to force Government supporters into line, is itself a confession of failure. Having surrendered its Mandate, all that the British Government need have done was to abide loyally by the United Nations' decisions. There would have been no British planes shot down by Israel troops, and no debate; it is arguable that there would never have been a war. Instead, Britain actively intervened — and on the losing side — in Palestine, bringing about the withdrawal of the Opposition's support that has always been accorded to Mr. Bevin's foreign policy and a split in the Labour Party itself which almost threatened to bring down the Cabinet.

For internal reasons the British Labour Government got its vote, though with a seriously reduced majority. Nobody, however, availed the apology of either Bevin or Attlee. When the British Prime Minister solemnly tells the world that "Britain repeatedly urged on all the Arab States the folly of taking military action," the only reply is impolite laughter. And when Mr. Bevin tries to explain that deferment of Israel's recognition is due to possible misunderstanding in India, Pakistan and Ceylon the politicians of those countries doubtless note that implied declaration for future use. The British Foreign Office is unlucky in the friends it claims against Israel. First it was the Arab States which it mobilized and then organized into the Arab League.

Mapai wins Mandate in first election

TEL AVIV, Wednesday, January 27. — While the final Constituent Assembly election results will not be known before the week-end, it was clear tonight that the Government, and the Mapai Party in particular, had been given a clear mandate for Israel's present foreign policy.

Mr. Ben Gurion's party expected to have 48 to 50 of the 120 seats in the Assembly. Tentative results tonight credited them with 34.4 per cent of the votes, but as eight or nine of the 21 parties will probably fall to get enough votes even for one seat, and the votes they obtain would thus be wasted, Mapai's percentage will automatically rise.

Furthermore, Mapai expects their position to improve considerably when the military vote is counted. In addition, their affiliated Nazareth Democratic Party appeared fairly certain of getting a place, while the Arab Workers Bloc still stood a chance.

But political circles regarded it as unlikely that Mapai would again favour such a broad coalition. There are eight parties

represented in the outgoing Provisional Cabinet.

Mr. Moshe Shoh of Mapam said tonight in an interview that the Parties in the Histadruth would have a clear majority in the Assembly, and if Mapai so wished, they could form a United Workers front as a basis of a progressive coalition. "It is up to Mapai," he said.

Mapai was clearly in a position either to turn to the left and form a coalition with the United Workers with whom they can get along on internal questions; to the right to parties with whom they differ on internal issues, but see eye to eye on foreign policy; or both.

Mapai leaders were cautious about expressing opinions, but it appears that they favoured a four-party coalition with the United Workers, the Orthodox Bloc, and the Progressives.

(AP's Tel Aviv correspondent said last night that the inclusion of Mapam in the new coalition as at present seemed doubtful in view of its opposition to the present foreign policy as well as to internal policy as demanded by the Religious Bloc.)



Yitzhak Rabin

Reuven Shiloah

Rhodes talks may end on Sunday

RHODES, Thursday, January 27. — The arrival from Tel Aviv of Mr. Reuven Shiloah and Lieut.-Colonel Yitzhak Rabin today marked the beginning of the second phase of the armistice conference, when the difficult problem of the delineation of the armistice lines was again to be taken up.

The Egyptians, at whose request the talks were adjourned last Tuesday to enable them to consult with their Government, have received their instructions, which were brought yesterday by Colonel Ismail Shareen, while Mr. Shiloah today informed the Israel delegation of the Government's views.

It is generally considered here that the second phase will be final and not last more than a few days. If the Egyptians adopt a more realistic attitude on essential points concerning the armistice lines — and considering the amount of spade work done by the two delegations during the past fortnight here — there is no fear of a serious deadlock, once agreement is reached on the lines.

I learn that secondary points, such as the exchange of prisoners of war and the cost of their maintenance, as well as the means to ensure a reduction of forces, are not likely to cause delays similar to that concerning the armistice lines. It is generally expected that the success of the first supply convoy, scheduled to proceed to the Faluja pocket tomorrow, will be another proof to Egypt of Israel's good faith. It is thought likely that Rhodes talks will end before Sunday. If agreement is reached, a separate armistice with the Lebanon is expected to be concluded almost immediately afterward. With or without a settlement between Israel and Egypt, the talks with Trans-Jordan may be raised to a more effective level next week. U.S. press reports to the effect that Israel was prepared to consider an agreement under which the Arab part of Jerusalem would go to King Abdullah are without foundation. I understand that the Israel Cabinet reconsidered the question of Jerusalem since it has decided to claim full sovereign rights except in the Old City, where internationalization might be acceptable. It is believed here that Trans-Jordan has given an undertaking to the U.S. to enter into negotiations in return for recognition, which is expected in a few days.

TENTATIVE RESULTS

Party	Total	Tel Aviv	Jerusalem	Haifa	Petah Tikvah	Natany	Rehovot
Mapai	34.4	34.0	28.0	37.0	25.7	39.5	40.0
United Religious	18.0	13.4	23.8	11.9	19.7	13.4	8.0
Mapam	12.0	9.4	4.1	15.3	11.5	9.4	11.8
Herut	11.2	18.3	14.0	6.9	12.3	14.0	7.1
General Zionists	5.7	7.0	3.0	6.7	8.5	4.8	8.2
Progressives	4.4	4.7	4.4	4.6	2.5	3.2	6.4
Sephardim	2.7	2.5	9.0	6.7	0.8	0.4	1.0
Communists	2.5	2.8	1.1	5.7	1.7	1.1	1.3
Wizo	1.2	1.8	1.3	1.3	6.4	2.8	2.2
Arab Democrats	1.1	—	—	—	—	—	—
Fighters (I.N.Y.)	1.2	1.8	1.7	0.5	1.0	1.0	1.1
Yemenites	1.0	1.1	2.2	0.1	0.5	3.1	7.3
Arab Workers Bloc	0.8	0.4	0.5	1.8	—	—	—
Orthodox Women	0.8	0.7	0.5	0.5	1.2	0.4	0.4
Orthodox (Paq)	0.8	0.6	3.1	0.4	0.7	0.3	0.3
Revisionists	0.6	0.9	0.4	0.4	1.2	0.7	1.7
Greenbaum	0.6	1.1	0.4	0.4	1.4	0.4	0.4
Popular Arab Bloc	0.5	0.4	—	0.7	—	—	—
Religious Workers	0.5	1.2	0.5	0.3	1.4	0.5	—
Pro-Jerusalem	0.2	—	1.7	0.1	—	—	—
Agudat Israel	0.1	—	0.5	—	—	—	—
Void	1.0	1.2	1.8	1.0	0.7	1.0	0.2

Israelis had a bank 46 years before there was an Israel.

yours since 1902

Bank Leumi בנק למוני  
LE-ISRAEL B.M. לְיִשְׂרָאֵל בַּנִּיּוֹן

הכרזה מן האל

The Weekend Dry Bones

THINK POSITIVELY! BE PROUD!

# INFLATION

IS GOOD FOR YOU!

USED TO BE, THAT WHEN YOU BOUGHT 1L500 WORTH OF STUFF AT THE SUPERMARKET YOU HAD ALL THESE HEAVY PACKAGES TO SHLEP... NOT ANY MORE!

YOU'LL GIVE UP SMOKING OR OVER-EATING...

NO MORE "FILL IT UP!" YOU'LL BUY JUST WHAT YOU NEED

JUST 1L600 OF PETROL PLEASE

THIS SUMMER YOU'LL RECAPTURE YOUR YOUTH...

...YOU'LL BE GOING BAREFOOT.

WERE ONLY NUMBER 2 BUT LOOK OUT ARGENTINA... HERE WE COME!

NO MORE OF THESE HEAVY COINS TO TEAR YOUR POCKETS... ONLY PAPER MONEY!

YOU'LL GET TO MEET A LOT OF NEW PEOPLE...

...ONCE YOU START TAKING IN BOARDERS.

DOBBIE the DOG

OKAY

SO IT'LL BE TOUGH!

BUT THINK OF THE REALLY GOOD SIDE OF THE NEWS!

THINK OF ALL THOSE FANTASTIC NEW "CHINESE" RESTAURANTS

THAT ARE GOING TO OPEN!